A HEAVENLY NEW-YEARES GIFT, SENT to the Soule, fitting the entertainment of euery good Christian.

WHEREIN IS CONTAYned many godly, zealous, and comfortable prayers, with deuout Meditations.

Phillippians 4. 6.

In all things let your requests be shewed vnto God in Prayer and Supplication, with giuing of Thankes.

Hierome.

Oratione famintur pestes mentis.

Auguſt. in lib. de ſalutar. Doctrin.

Per Orationes omnia nobis vtilia tribuuntur a Domino, & cuncta noxia fugantur.

LONDON,
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1620.

BIBLIOTHECA BODLEIANA

THE HEARTS desire sacrificed on the Altar of God, burnt and consumed in the fire of Deuotion.

WHatsoeuer good thou doest desire,
Should happen vnto thee,
Put thereunto
deuotions fire,
Then happy end shall be.

Oratio sine deuotione est quasi mugitus bouis Augustin. *super*, Matth. 15.

Prayer

Prayer without deuotion is like the lowing of Oxen.

Cornelius a Captaine of the Band, called the Italian Band, a deuout man, and one that feared God with all his houſhold, *Acts.* 10. *cha.* 1. 2. *verſes.*

Thou knoweſt (O Lord) my heart full well, and my deſires are not hid from thee.

MY Soule O Lord doeth earneſtly deſire, my heart is hote within me, the fire of zeale burneth and flameth

meth in my breaſt, and would faine breake forth to prayſe thee, for thy goodneſſe. But I finde this feruent deſire of my ſpirit, by the chilnes of my corrupt Fleſh to bee quenched. (Ariſe O Lord) put too thy hand, let not my enemies thus triumph ouer me, nor thus caſt me downe, but haſten thee vnto mee, and helpe mee to perfect by thy gracious aſsiſtance, that good which my hart intendeth, and ſoule greatly wiſheth to effect, but of my ſelfe, no wayes able thereynto.

I beſeech thee therefore of thy infinite goodnes, and for thy mercyes ſake,

to

funder my earneſt requeſt, by inabling mee with thy bleſſed gift, that thy bleſſed will and worke, by mee it may be accompliſhed. O doe thou therefore mollifie and now vnlocke, my hard and canterized heart, which by my frailty and corruption, hath beene the ſecret cloſet of all manner of miſchiefe ſinne, and rebellion againſt thee, that it may now be turned and tranſlated, to a more bleſſed, and ſanctified vſe, and worke (deſiring to praiſe thee onely for thy goodnes) and daily to ſpeake of thy aboundant mercies,

cies, not to let them slip out of my mind quickly, but within my heart to record them, and with my tongue to proclayme them, that future posteriities may doe the same. At this time, O Lord, I beseech thee, to sanctifie the thoughts and meditations of my heart, sanctifie and vntie my tongue, zealously to pray vnto thee, and vnfainedly to prayse thee. Open my lippes, that are now shut, and no wayes, of my selfe, able to speake, without thou, most blessed Lord, openest them. Come powerfull God, to my wil put to thy assisting grace,

to thy worke, put to thy power of opening my lippes, that I may for euer magnifie and extoll thy bountifull goodneſſe, daily extended to me, a moſt abhominable ſinner. Thy worke onely good God this is; for thou ſhutteſt, and no man openeth, and openeſt, when none can or ſhall haue power to ſhut. O anſwer me now with thy bleſſed preſence, in ſupplying therewith my wants, and imperfections: command then what thou wilt, and thy ſeruant will be readie at all times to fulfill the ſame. In thy vnſpeakeable Goodneſſe,

Lord incline thine eares, and hearken vnto my ſuit, graunt what I haue humbly prayed, and heartily deſired to receiue from thy bleſſed hands: lay aſide at this time all my vnworthineſſe, and my Sauiour looke vpon, and through him, and for his ſake behold mee mercifully, and let mee obtaine my ſoules wiſh, and hearts vnfained deſire. To it, loving Father, from Heauen now ſay Amen. Lord, let it bee thy bleſſed will, and pleaſure, vnto my Soule once more to eccho that moſt ſweete voyce and

comfortable ſound of Amen, and ſeale it againe and againe with thy moſt ſure and great ſeale of Amen. Amen.

The Sunne ſhines, Moone, Starres giue light,
Fowles, Beaſts, Fiſh, each in degree,
Extols Gods Name day and night,
And thereto ſtirre vp mee.

Gloſſ.

Virtus magna puræ orationis exprimitur, quæ quaſi quædam perſona ad Deum intrat, & pergit, quo caro nequit peruenire.

Engliſhed

Engliſhed thus,

The great vertue of pure prayer, is here expreſſed, and declared, which like a certaine perſon, enters the preſence of God in heauen there for vs, and diſpatcheth our requeſts, and the deſires of our hearts, what good here wee would obtaine from Gods hands, and from what euill wee would be defended: into which place we cannot haue acceſſe, nor entrance, till this our mortall ſhall put on immortalitie.

Sunday Morning Prayer.

MOst blessed God, whose glorie the Heauens declare, and handy-worke, the Firmament; whose command, all things both in Heauen and earth, their appointed times & seasons do attend and fulfill, as thou by thy infinite power & wisdome at the first ordainedst. Let not the sonne of man, whom thou sustainest and magnifiest aboue all creatures, be forgetfull or vnmindfull of thee, the author of his felicitie; but send downe thy blessed Spirit from aboue, which may kindle zeale & desire

in

in his heart, to prayſe thee for thy vnſpeakable bountie and dayly goodneſſe, moſt largely by thee conferred on him. And becauſe this day thy owne ſelfe reſted from all thy labors, commanding and ſhewing thereby an example to vs thy ſeruants ſo to doe: Lord giue vs, we beſeech thee, grace, to this & all other thy moſt bleſſed Statutes & Lawes to be obedient, & to haue care to fulfill and obſerue them. Stirre vp our minds & affections, to loue thee more and more, enlighten our vnderſtanding, helpe and ſtrengthen our weak memory, cleanſe our

polluted hearts from all our former ſinnes, and tranſgreſſions, and let thy bleſſed Spirit therein abide, and dwell for euer. Let vs not, wee pray thee, reſt this day from the labour of the body, but of ſinne alſo: and to the end that this bleſſed worke of thine may bee the better effected by each of them here in this life, diſſolue in them the bands of Sinne and Satan, ſanctifie them inwardly in ſoule, and outwardly in body. Bleſſe what they ſhall heare this day deliuered out of the mouth of the Miniſterie, thy owne

owne Ordinance, of their ſaluation: Graunt, that thy moſt holy Word may take deepe roote in their hearts, to informe them in euery good way, and worke, to amend their ſinfull liues, and to ſaue their ſinfull ſoules from that Pit of Darkeneſſe, where nothing but eternall woe and deſolation remayneth. From which, Lord for thy mercies ſake, and our onely Sauiour Ieſus Chriſt his ſake, ſaue, and for euer-dehuer thy little flocke. Amen.

Sunday Euening Prayer.

O Lord my God, and horne of my ſaluation, thou haſt this day filled my heart with ioy, and my ſoule with exceeding gladneſſe, by thoſe moſt ſweet refreſhings of thy moſt ſacred Word, which my eares this day hath heard, by which thou promiſeſt vnto me thy ſauing health, which is ſweeter vnto my ſoule, then the hony or the hony-combe, and of more eſteeme with thy ſeruant thē thouſands of gold and ſiluer. O let this ſweetnes & ioy, which thou haſt vouchſafed to giue & beſtow on me, neuer

uer thence depart, or bee diminiſhed, but ſtil be fauourable & gracious vnto thy anointed. O Lord encreaſe my faith, which is yet but a little begũ in me: giue me grace to be a follower of thy ſanctified & moſt vnblameable life and ſteps, as well as a deuout hearer of thy diuine word: let this day ſanctifie al the daies of my life to thy ſeruice, for thou Lord onely createdſt and redeemedſt me therefore, and to thee my ſelfe, & all that I haue, moſt due. O giue me not ouer, powerfull God, into the hands of my enemies: but as hitherto thou haſt taken the charge of mee, be

be thou my God where-vnto I may alway resort. Blesse thou me: which, without thou vouchsafe, how sinfull, wicked, & vild shal my life be: hold thou my feete therefore, that I slip not, lighten my eyes, that I sleepe not in sinne, as one by death possest. Let mee not serue thee this one day, and forsake thee all the rest of the dayes in the weeke: but as thy word is by thee ordained to be a Lanthorne vnto my feet, & a Light vnto my paths; good God grãt that it may be so vnto me, to dire& me to walk in the wayes of godlinesse and holinesse here in this life,

that

that when I shall be dissolued, and returned to the earth, and darkesome graue, whence I was first derined: and certainly there shall abide and rest, till by thee my Sauiour I shall be awaked in the last day, by the sound of an heauenly trumpe, I may in that day rise gloriously, and ioyfully, and with these eyes of mine, and none other see thee, and my Sauiour sitting on thy right hand in Maiesty, in thy Kingdome of glory. Amen.

The

The wings of the Soule, and her flight.

LOrd let not the diuell nor the cares of this life, choake or hinder the groweth of the seede of thy blessed word which is ingrafted in my heart.

2 Lord water my hard and stony heart, with the dewe of thy blessed spirit from aboue, by which thy word may become effectuall and fruitfull in mee. Lord Iesus in all my dangers, wants, and distresses, come thou and succour mee.

3 Lord inable mee with thy grace, and streng-

ſtrengthen mee with thy holy ſpirit, to reſiſt ſinne, Satan, and all the luſts of the fleſh.

4 Lord let me euer feare to offend thee.

5 Lord weane the Soule of thy ſeruant from the loue of the world and manifold vanities of the ſame.

6 Lord giue me grace to perſeuere, in thy ſeruice, in holines, and righteouſnes to my liues end.

Lord let me neuer deſpaire of thy mercies.

Lord confound me not for I fully truſt in thee.

Lord proſper thou my handy worke: ſaue, and keepe mee from ſinne, ſhame,

ſhame, and euerlaſting damnation.

7 Lord ſanctifie mee both inwardly and outwardly.

8 O Lord ſhewe me thy waies and teach mee thy ſtatutes.

9 Lord pardon the multitudes of my ſinnes, which from thee cannot be hid.

10 Lord giue me grace to be contented, and to ſuffer thy will and pleaſure patiently.

11 Lord giue mee grace and time to repent.

12 Lord giue mee the peace of a good conſcience.

13 Lord

13 Lord graunt mee this one thing, and nothing elſe will I euer craue at thy hands, O let me ſee the beauty of thy Temple, and dwelling place, for my ſoule hath a longing, and great deſire thereunto, and then ſhall thy ſeruant be truly contented and ſatisfied.

Munday morning Prayer.

LOrd I pray thee, let me beginne nothing, but giue me grace firſt to ſet before my eyes thy honour and my ſaluation, ſo ſhall no euill happen vnto thy Seruant, be-

cause in my heart I desire to keepe thy lawe, and vnto such no misfortune shall happen. Yet who can tell how oft or wherein he offendeth thy glorious Maiesty? for euen the best of our workes are abhominable in thy sight, issuing from the filthy stincking puddle of originall and actuall putrifaction, and corruption from the first of our being euen vnto this present. But such is thy louing mercy, that thou acceptest of the least iot or sparke of grace in man which cannot, nor doth not but proceede from thee the welspring

of

of all righteouſneſſe and goodneſſe : O giue mee I humbly beſeech thee, a happy iſſue to the end of my life, that I may perſeuere, to loue that which thou loueſt, and to abhorre and deteſt that which thou hateſt, that liuing in thy feare I may faithfully ſerue thee here, without which none can truly pleaſe thee. And when that I ſhalbe in thy appointed time tranſlated from this Tabernacle, and earthy houſe of the fleſh, grant that I may reſt and dwel with thee in thy houſe, thy heauenly manſion, which is not made with hands but eternall in the Heauens. I

I onely craue this good Ieſus. Amen.

Munday Euening prayer.

OGood Ieſu, when I looke vpon my ſelfe, I cannot but admire and woonder thy goodnes, when I peruſe my moſt ſinneſull and wicked life, and know aſſuredly how wickedly and frowardly I haue behaued my ſelfe in thy ſight daily, and yet thou art euery moment good to me, for thou in mercy, feedeſt, clotheſt, defendeſt me from daunger, and deliuereſt mee out of many troubles,

and

and yet neuertheleſſe I ſinne againſt thee, I prouoke thee vnto wrath, and anger ſtill; but thou art vnwilling to puniſh, or take vengeance on thy people, but ſpareſt: expecting their conuerſion; yea Lord, euen this preſent day, haue I beene partaker of the riches of thy mercy: for how many waies good God in it haue I offended thee; I cannot tell them they haue beene ſo often to my ſelfe innumerable, but thou Lord knoweſt how oft: yea where, and when they were done, and yet thou continueſt fauourable, O thou holy

one

one of Israel. O would it might thee please that this mercy of thine might worke in my heart and minde, to stirre me vp, in some measure to shewe my thankefulnes vnto thee for the same, though the best when I haue done, is no waies worthy thy acceptance, for I am the vnprofitable sonne of man, that altogether spends my daies, and whole time in vanity and folly, that can doe nothing that good is at all. Yet such is thy incouragement, and loue to thy seruants heere in this life that thou accepteſt at there hands

the

the leaſt of all, though thou deſerueſt moſt. Behold heere Lord I offer vnto thee the calues of my lippes, vttring thence praiſe and honour vnto thy glorious name for ſuffring mee to be that which I am (thy ſeruant) and thou vouchſafing to bee my God, my Lord and King, and heereof will I ſpeake and reioyce in the congregation of thy Saints. To thee and to thy moſt powerfull, and ſafe protection, O Lord of my ſtrength, all that by thy gracious permiſſion I inioy: as the welfaire of my body,

and

and ſoule this nighe I commend, guardian mee with thy Angels, ſaue me from hurt and deſtruction, and ſay vnto my ſoule, thou art and wilt become her ſaluation. So be it. Lord Ieſu Chriſt. Amen.

Tueſday Morning prayer.

MOſt powerfull, and mighty Lord of Lords, and King of Kings, by whom all things liuing, mooue, and haue there being: vouchſafe this day, to behold mee that am a worme and no man, yet one, that is a part

part of thy Workemanſhip; a Sheepe of thy Fold, and a Seruant of thy Houſehold. O caſt mee not therefore, I humbly pray thee, vtterly from thy preſence, though my miſ-deedes deſerue the ſame: but as thou tookeſt the care of mee, when that I was in my Mothers Wombe, to bring me into the world; doe not now forſake, nor leaue mee, amongſt the manifold Snares and Nets, that are there priuily layd, and ſecretly hid, to intrap mee in my wayes. No way, (Lord God) ſhall I bee able to eſcape them,

without thou helpe mee: For (alas) such is my weakenesse, blindnesse, and ignorance, that I cannot truely discerne betwixt good, and euill, truth, and falsehood, nor ouercome the least euill, whereunto I am tempted, but I am presently seduced, deceiued, and vanquished by it. I set thee on my right hand, O my God, therefore I shall not fall: make speede therefore to helpe mee, for my soule onely trusteth in thee, and in thy sauing health. Come louing and sweet Bridegroome, enter this day into thyne owne Man-

Manſion, and dwelling Place (the Arke of my Soule) there take thy reſt, and make thy perpetuall abode, and doe not thence depart, till with thee, ſhee take her flight, vnto thy high and holy Mount of Sion. O graunt this, good Lord, vnto thy ſeruant, for thy glorious Names ſake, and graciouſly vouchſafe to heare him praying for the ſame, in thy owne commaunded Prayer. *Our Father which art in Heauen, &c.*

Tuesday Euening Prayer.

I Cannot vtter (blessed Lord Iesu) thy great goodnesse and kindnesse shewed by thee to mee, a most abhominable sinner, this present day. Thou art Lord both of mee and all that I haue, (euen of my Bodie and Soule) for thou sauest them from cruell death and destruction, both which would haue been erst now deuoured and destroyed, hadst not thou most mercifully, and powerfully, preuented them. Can I any way

way requite thee for this thy goodneſſe? No, no, Lord God, no way poſſible: but ſuch is my pouerrie, and miſerie, that I muſt ſtill runne on the ſcore of thy Bountie, and Liberalitie. Though thou alwayes giueſt, yet am I ſtill readie to begge, and craue, to receiue more and more from thy moſt bleſſed hands. Though thou giueſt plentifully, yet am I in want and ſcarcitie; for the more I haue, the more I deſire: the memoriall of thy aboundant kindneſſe I know no end thereof. O be not wearie, good

God, of the request of thy poore Supplyant; for thou hast enough in store for all thy Children, that none can or shall want anie thing, that good is. The Lions doe lacke, and suffer hunger: but they which seeke the Lord, shall want no manner of thing that is good. Yea, Lord, thou hast Goodnesse plentifully layed vp, for thy deare Seruants and well-beloued Children, alwayes in readinesse, bountifully to giue vnto them in the time of their neede, and necessitie: Who euer fayled there-

of,

of, that came vnto thee for the ſame? Wilt thou vouchſafe, moſt louing Creatour, to let mee ſpeede no worſe then others of thy Seruants, which my eyes haue ſeene, to this preſent day, thy mercie ſhewed vnto them? As thou haſt mercifully refreſhed my Bodie this day; ſo I beſeech thee, that thou wilt alſo refreſh both my Body and Soule this Euening with ſweet ſleepe, and comfortable reſt: Watch ouer them, for their good and preſeruation: To thee my Soule flyeth, and in thee repoſeth.

O hearken now, and answere in thy good time, the humble suit of the Suppliant, with that most comfortable Voyce of thine (*Loe I thy helpe at hand.*) Amen, good God, Amen.

Wednesday Morning Prayer.

I Doe most heartily thanke thee, O gracious God, for that thou hast this Night past, preserued and defended my Soule and Bodie from the hands of their cruell Enemies, which wait at all times, and watch their opportunities,

ties, to ouerthrow them. O would it might thee pleaſe, to bee ſtill my powerfull Watch-man, and Protectour; then ſhall I bee ſafe: for with thee, is the Well of Life; and enioying of thee, I ſhall want nothing, that ſhall bee good for mee. What wilt thou giue mee, O Lord, that may content and pleaſe mee? The whole World, it cannot: Take all away from mee, and giue mee thy ſelfe, and therein my Soule reſteth, and delighteth. O let mee obtayne my ſuite, in the enioying of thy

moſt bleſſed preſence; by which I may bee directed, and enabled to diſcharge my duetie to thee, my moſt benigne Creatour, and to my Neighbour, thy owne ſimilitude, and likeneſſe, to loue him for thy ſake, and as my ſelfe: which is thy bleſſed Commaund. To fulfill this thy holy Law, and Precept, no way am I able, of my ſelfe, Lord thou knoweſt it full well: Come thou therefore, moſt gracious God, and put to thy powerfull helping hand, to further mee therein; for thy owne worke it is: which

thing

thing if thou wilt graunt vnto mee, then will I prayſe and magnifie thee for euer. O heare mee, and accept of my ſuite, O Lord of Hoſtes, euen for my Sauiour Ieſus Chriſt his ſake: in whoſe moſt bleſſed mediation, and forme of prayer, I conclude all, not as I will, but as thou wilt, good Father: And now with conſtant faith, and vndoubted hope, pray vnto thee, ſaying, *Our Father which art in Heauen, &c.*

wed-

wednesday Euening Prayer.

MOst louing Father, what shall I render vnto thee, for thy dayly kindnesse conferred on mee, thy graceless and rebellious Seruant? I haue nothing at all, whereof thou art not Lord, and Owner. O that I might freely giue vnto thee, in some recompence, and requitall, that which is thy due, which thou, at the first, gauest vnto mee. My Heart, O Lord God, it is that thou requirest: I will cry,

cry, and call vnto thee both day and night, I will lye at the gates of mercy, and thence will not depart, till thou grant me my hearts deſire: which is, Create in me a cleane heart O God, and renew a right ſpirit within mee; O giue me an obedient heart, to fulfill thy bleſſed will and commandement, and to write thy holy lawes therein, giue me a heart that may loue thee aboue all, and feare none more then thee: giue mee an vnderſtanding heart, that may make mee, not worldly polliticke, but heauenly wiſe, which is true wiſedome

dome, O giue mee the comfortable gift of thy blessed Spirit, which may worke in my heart, to bring foorth thence this blessed fruit: then Lord GOD command what thou wilt, and I will doe it: yea I will alwaies study, how I may keepe thy Testimonies, for I loue, and like them well. And now most louing Creator, keepe both my heart and minde, in thy safe custody, that Satan doth not take possession, where thou hast right to dwell, and for euer to abide: against him the Spirit of falsehood, O send thou downe

downe thy Spirit of Truth, that may repell Satan, his attempts, assaults, and accomplices, that hee shall raise to make warre, against the peace of the Castle of my Soule, which is thy owne and right. LORD in thy peace, I lay mee downe to rest my wearied body, O saue thy Seruant, which putteth his trust in thee onely, and flyeth to thee, for succour, vnder the shaddowe of thy wings to be sheltred and defended. Good Iesu refuse me not, but take me into thy protection, and answere my

requcst

request from heauen a-boue, with the comfortable confirmation, proceeding out of thy owne mouth. Amen.

Thursday Morning Prayer.

O Good Iesu, good Iesu, thou art my Iesus, saue mee therefore, I am one of thine, for whom thou didst sweat water and blood, and didst the most shamefull, cruell, and accursed death of the Crosse: O let mee be still precious in thy sight, and keepe mee as the Apple of thy eie. Thou knowest Lord the

frailty of fleſh and blood, how eaſily ſinne, and Satan doe get the victory thereof. Lay hand vpon the Speare, the Shield, and the Buckler, and fight thou for mee againſt them, that fight againſt the welfaire of my poore Soule, ariſe O Lord thou & the arke of thy ſtrength, and reſcue thy diſtreſſed ſpouſe my ſoule, by putting her enemies to flight. Giue me the light of thy holy Spirit, by which I may diſcerne the crafty and ſubtill ſnares that are laid to intrape and inſnare mee, giue me the ſword of thy word, whereby I may quench

quench all the fiery dartes of Satan, and when thou seest that I beginne to faint, then come Lord Iesus vnto mee quickly to helpe me, that I faile not; nor be ouercome by my hatefull, and cruell foes, which would reioice at my harme: but let me get the conquest of them: And then will I ascribe, and giue vnto thee the glory of the same, because thou Lord dost mightily defend thine as with a Shield. Defend mee louing Iesus this day I pray thee, from the wrath, and fury of thy Father, whom euery moment

I moſt highly offend, and the ſame incurres defend mee from the ſlauery of ſinne: into which, innumerable times, I fall, and ſlide, defend me this day, and to the end of all my daies, till I come to thy dwelling place, where all goodneſſe, and happineſſe aboundeth, and there euerlaſting Sonne of righteouſneſſe continually and moſt glorioufly ſhinneth. For thy moſt precious death and blood ſhedding ſake heare mee, a moſt vild and wretched ſinner, and for thy owne words ſake, vttered

out

out of thy most sacred mouth, teaching thy children, to pray vnto thy selfe, and thy most loving heauenly Father saying, when yee pray, pray this. *Our Father, &c.*

Thursday Euening Prayer.

HIde not thy face away from mee O Lord in the needfull time of trouble, but come and saue me for thy mercies sake, for in death no man remembreth; and who shall worship thee in the pit? Thou art a God, whose property is alwaies to be kind, louing

and

and mercifull, O shewe vnto mee thy most vnworthy seruant, the light of thy countenance, and then I shall be whole, and the bones which thou hast broken shall then reioyce. Though Lord my sinnes be many and great, and by the reason of them, no good at all can I expect to receiue from thee the infinite goodnes, yet thy mercy exceedeth my misery; O turne thee vnto mee, and haue mercie vpon me, or else I shall vtterly fall, and come to sudden destruction. Lord speake thou the word, and thy seruant shalbe whole and cleane:

doe

doe thou vouchsafe I humbly pray thee, to cleanse, and purifie the vncleane thoughts of my heart, by the inspiration of thy holy Spirit, binde vp the wounds, and soares of my guilty conscience, and powre thereinto the recouering balme of grace, and mercy. Giue mee some warning from thee that death, & iudgement sease not on me vnawares, to trape me in my sinnes, but giue mee grace alwaies to expect thee, and to be prouided with the oyle of grace for thy comming, that with ioy in the latter day, I may goe out with

with thy celeſtiall attendants, to meete thee, the Lord and King of glory, and with them enter into thy Courts, there with thoſe heauenly Quireſters to ſing praiſe, vnto thee world without end: watch ouer me O my God I pray thee this night, that miſchieſes doe not ſurpriſe me, and if it ſhall pleaſe thee, to graunt, that I ſhall liue to ſee the morrow light, I will awake right earely, and direct my Prayer vp to thy holy Hill, and praiſe thee, for ſuch thy mercy extended to mee a moſt vild, and abhominable Sinner.

Thou

Thou Lord of Hostes, accept of my earnest desire, and my Christ for mee. in whose whose words and praiyer, I speake vnto thee, and commend, and cõmit my selfe, and all that is within, & without mee praying. *Our Father, &c.*

Friday Morning Prayer.

O Louing and bountifull Creator, what is man that thou hast such respect vnto him, or the sonne of man that thou so regardest him? How glorious art thou; and how vild and base is hee?

and

and yet neuertheleſſe, thou humbleſt and abaſeſt thy ſelfe, to behold him, and to take care of him, and for him. O the riches of thy mercie! euerie day telleth one another, and experienceth him of the ſame. Why doeſt thou reſpect, or regard him, that is ſo careleſſe and negligent of thee? Why doeſt thou not turne him to duſt againe, that he may not prouoke thee to anger, nor diſpleaſe thee any more? Why doeſt thou let him breathe, to blaſpheme and prophane thy glorious Name, and ſtifleſt him not with the

ayre? O shew mee thy reason, good God, why thou thus prolongest, and deferrest the execution of thy Iudgements vpon such vndeseruing Creatures, as the wicked generation of all Mankind? Is it for thy Glorie, thou forbearest and suffrest him still to liue? Nay, nay, that cannot bee: for hee euerie day waxeth worse and worse towards thee, and in thy seruice; for new dayes brings with them innouations of sinnes, and multitudes of transgressions. Is it for hope of amendment? O, how can that bee?

For

For whileſt hee is in the Tabernacle of this Fleſh, it is impoſſible for him to pleaſe thee. But ſuch is thy moſt louing Nature, and infinite Goodneſſe, to be ſlow to anger, and not to will the death of a ſinner; it is thy Glorie, and therein dayly thou delighteſt, to forbeare to puniſh: Though thou art iuſtly thereunto prouoked, yet ſtill thou art patient, and loth to take reuenge on thy Enemies. Thou art, O Lord, vnſearchable, in this, and all other thy Decrees, Purpoſes, and Determinations,

towards thy Seruants. O giue mee grace, gracious God, to learne, by these thy vnexpressable mercies, to bee regayned vnto thee, and to spend my life, and dayes, for thee, and in thy seruice, heere on Earth; that after my Terrestriall seruice shall bee ended, I may, by thy Goodnesse, become thy chosen Seruant, to liue with thee, and serue thee in thy Celestiall Kingdome, World without end. Amen.

Friday

Friday Euening Prayer.

I Prayſe thee, O Lord my God, with vnfayned Lippes, with all my Soule, and from the bottome of my heart, for guiding and defending of mee this day; that I am, by thy carefull and gracious prouidence ſafely returned from my Vocation, now this Euening to refreſh my wearied Bodie with reſt, and eaſe. O giue vnto my Soule likewiſe, I pray thee, quietneſſe, and peace: None, O Lord God, can giue the

ſame, but thee onely; for thou art, and from thee, and in thee, is true Peace, and Happineſſe, which paſſeth all vnderſtanding. Let mee, O thou, the onely ſollace and ioy of my Soule, enioy this bleſſed Gift and Happineſſe: and then will I not feare the Arrow that flyeth by Night, nor the Peſtilence, that deſtroyeth at Noone-day. Which thing if thou wilt graunt vnto mee, I will ſing forth thy prayſe, and ſpeake of thy moſt noble acts, from generation to generation. Bleſſe mee, good God, this Night, and all that is with-

within, without, and about mee, my ſelfe, wife, children, and ſeruants: O bleſſe and proſper thou all our Labours; keepe vs from ſtrife, hunger, cold, nakednesſe, famine, and hardneſſe of heart; keepe vs from the hands of the cruell Oppreſſour, which eate vp thy people as it were Bread; keepe vs from the inſurrection of the wicked, froward, peruerſe, prophane, and malicious people, leſt we become ſuch as they are; keepe vs from fire, ſword, water, ſickneſſe, Plagues, Diſeaſes, Murtherers, Theeues, and ſuch as be cruell, and hard-hearted,

which haue not the feare of thee before their eyes. Bleſſe mee with that temporall eſtate, which thou in thy mercie haſt beſtowed on mee, and lent vnto mee, during the time of this my earthly Pilgrimage: Let them not bee the meanes to hinder mee, in my ſeruice towards thee, nor dammage to my ſoule; but alwayes put mee in minde, good God, that I muſt leaue them, and this World, to others. Let them in no wayes hurt mee, which cannot doe the leaſt good vnto mee. Kindle my heart therefore with a

Coale

Coale from thy Altar, from aboue, that I may with all thy elected ones, who haue liued before mee in this Vale of miſerie, eſteeme, and lightly ſet by the whole World; thinking, the chiefeſt Gayne therein, to bee loſſe, the greateſt Treaſures, and Riches, to bee droſſe, dung, and durt, in compariſon of thee, and thy heauenly Treaſures, which thou haſt layd vp there for mee, and all thy ſeruants, that heere loue and feare thee. Furthermore, Lord God, giue mee grace, with loſſe, pouerrie, deiect-

ments, disgraces, or whatsoeuer triall else thou wilt lay vpon mee, to proue mee; with thy blessed will to bee content, and to submit my selfe: in aboundance, and plentie, giue mee grace to remember thee, to bee thankefull vnto thee, to prayse thee for thy goodnesse: in want, giue mee thy comfort, to hope in thee, and thy sauing health. and not to despaire thereof. This one thing, Lord Iesus, aboue all things whatsoeuer, graunt vnto mee: giue mee free pardon of all my sinnes past, in what nature soeuer they bee,

bee, either omission, or commission, presumption, negligence, ignorance, or wilfulnesse, sinnes secret, as well as knowne, louing Iesus remit them all; preuent mee with thy grace, that I sinne not mortally: and when that thou hast numbred my dayes here on Earth, that I shall liue and conuerse no longer with men; let my conuersation bee with thee, sweete Iesus, to wait on thee in thy Heauenly Court for euer. Amen.

Sa-

Saturday Morning Prayer.

PRayse thee Lord, O my Soule, and all that is within mee, prayse his holy Name, and forget not all his benefites: for hee hath beene good and gracious vnto thee, and hath dealt mercifully with thee. He hath couered all thy infirmities, and healed thee of thy sinne: hee hath deliuered my feete from falling, and my eyes from mournefull teares; he hath anoynted mee with the oyle of ioy and gladnesse, aboue many thousands.

And

And now most gracious God, by thy gracious prouidence, thou hast safely brought mee vnto the ending of the weeke, and this day dost put me in minde of a due preparing my selfe, to the sanctifying of thee, and hearing thy most sacred word, preached vnto me, the true meanes to bring me to the knowledge of thee my selfe, and the foulnesse of my abhominable sinnes, wherein as in a glasse, thou shewest vnto me my owne, and there deformity, that the sight thereof might make me loath them, and vnfainedly repent that euer

uer I committed them in thy glorious sight, & sinned against so louing a Creator, as thou art. Good God make thy word so powerfull in my heart, that it may raze downe, all the strong holds of sinne and iniquity, which aboundeth in me, and may repaire and reedifie in mee thy most glorious Image of my former innocency. And because where thou must come and abide, there must be preparation made fitting to entertaine thee: send downe thy blessed Harbenger from aboue (the holy Ghost) into my heart, minde, meditations

and

and thoughts, to purge them from the cares, and affaires of this transitory world, and let them be onely fixed and contemplate on thee, and those things that appertaine to thy glory and my soules eternall saluation. O graunt mee this gift and grace of thine louing Father for thy Sonnes sake Amen: which I begge at thy hands saying. *Our Father, &c.*

Satur-

Saturday Euening Prayer.

FInish O Lord thy blessed worke and will in me, and let me liue, to praise thee for euer, who hast beene to this present time, so mindfull and carefull of mee. When I be thinke me louing God of thy blessings conferred on me, and would number them, I cannot tell nor remember them thou hast bestowed them so fast, and so thicke on me? My soule doth earnestly wish and desire to shewe her thankfulnesse vnto thee her good God for

for the ſame: O tell her, and put her out of doubt where with thou art beſt pleaſed, wilt thou haue Sacrifice or burnt offrings: No, therwith thou art not pleaſed, or is it obedience that likes thee? Yea Lord that it is that thou requireſt with truth in the inward parts, knoweſt thou Lord my heart, and my deſires are not hid from thee, how I haue ſtudied to pleaſe thee, and how, ſorrowfull I haue beene, when I haue offended thee, that I could finde no peace within mee by reaſon of my ſinne, that ſo vild a wretch as I

am, ſhould dare, or preſume to diſpleaſe ſo louing a Father, as thou haſt beene, and art ſtill, the ſame vnto me. Wilt thou be pleaſed to forgiue me what is paſt? And I will ſtudy both day and night, how I may faithfully & obediently ſerue thee. O graunt Lord God thy ſeruants hearts deſire, and let him from thy bleſſed preſence depart in thy peace and fauour, ſo ſhall my ſoule be filled with ioy and gladneſſe. Vnto this Lord put to thy ſeale of Amen.

The end of the weeke-day Prayers.

A Sinners diſtreſſe and moſt lamentable complaint.

My heart O Lord
diſquiet is,
Soare panting
in my breaſt,
Redreſſe in mercy
whats amiſſe,
And ſet my Soule
at reſt.

His diſtreſſe.

OMy moſt gracious and good God, what ſhall I render vnto thy glorious Maieſtie, for thy aboundant mercies

mercies vouchsafed, euen to this present day to mee a poore, vild, wretched, and most miserable sinner, who by reason of my manifold, and most hainous daily transgressions deserue euery moment, thy fearefull iudgements to be inflicted both on my body and soule. I confesse I am in the least manner vnworthy to lift vp my eyes towards thy holy hill, much lesse deseruing to expect any grace or fauour thence to descend to meward, it is thy goodnes O Lord, and wonted clemencie, to allure by thy mercies and long louing for-

for bearance vnto repentance whereby to saue them from destruction, and this thy most mercifull goodnes exceedeth all thy workes: can IO my God sufficiently, or worthily expresse, or giue thee thy dewe praise for the same? Oh no, I am not in the least manner able thereunto; for how can the wicked and corrupt heart of sinnefull man conceiue of thee, the onely and chiefest good of all? whose imaginations are altogether euill, not able to send out thence a good thought, and whose whole delight, and desire hath beene

beene in ſinning and ſinners waies. Alas, Lord God thou knoweſt right well, how hardly we are drawne or woone, to walke in thy moſt bleſſed waies, which thou haſt appointed vs to walke in, or to obey thy bleſſed will which thou haſt in thy word, reuealed to vs, for ſuch is our vnhappines, whilſt heere we liue, in this Tabernacle and houſe of Clay, that we are daily more and more eſtranged in thy waies and lawes. Sinne ſo raigneth in vs, and daily ſo hardly beſets vs, that wee propoſe that which is good, but are ſuddainly o-

uer-

uercome by the euill wee would not doe. Oh what will become of me for the same? What answere shall I make vnto thee in Heauen, for such my wickednesses by me committed heere on earth, in that great account day of thine, wherein I must, and shal without excuse make my personall appearance before thee the vpright, terrible, iust, and great Iudge of the world? shall I in that day escape thee? O no, woe is mee for it, no waies is it possible, shall I plead not guilty at the Bar of thy iustices? that shal small a vaile, for thou hast Witnesses enowe

in

in readines to ſtand vp and plead againſt mee, that thou mighteſt iuſtly iuſtly condemne me, ſhall I pleade for mercy there is no place? for iudgement and iuſtice are then by thee to be executed on all fleſh, the remembrance of this moſt terrible day, and thy ſeuerity doth greuouſly afflict me. To whom in that day ſhall I flee for ſuccor, to whom ſhall I goe to make my moane, in this my diſtreſſed caſe to be comforted? No comfort, nor comforters in that day at all ſhall there bee found for thee poore Soule, for euery ones

caſe

eaſe ſhall then bee like mine. What wilt thou doe, ſaith an ancient Father, O my Soule, in the day of Iudgement, when of all theſe things wherein thou delighteſt heere, in Heauen, then thou ſhalt bee depriued of them, and ſmall good they can doe thee? Who ſhall deliuer thee from prouided Death, and the eternall paines of Hell: Who can then ſuccour thee? O, none can, or ſhall: But thou muſt periſh in that Day eternally, without thy Sauiour Ieſus Chriſt, in mercie deale with thee. Ah me, moſt abhominable Sin-

ner, what shall become of mee? Where shall I hide my selfe from the sight of Almightie God, when hee shall come to Iudgement? Appeare I must, and shall: and what shall I doe in that Day, but as the number of wicked sinners, who are Gods Enemies, likewise to flye, and runne, not daring to behold or endure his glorious presence, or appearance? But O Lord my God, I appeale from thy Iustice to thy Mercie, and in thy Sonne, which thou gauest, in the aboundance of thy loue, to all Mankind,

to

to bee a Sauiour, behold mee both now, and in that fearefull Day, in him. O speake, most louing Creatour, comfortably vnto the Soule of thy distressed Seruant, that I may depart hence in peace, and quietly rest in the hope of thy Saluation, till the time bee accomplished, that I shall appeare before thee in Sion, to see thee there in the brightnesse of thy Glorie. Answere now, O Lord, thy poore Seruant, in thy good time, and that for thy Sonne, my Sauiours sake: To vvhome, vvith thee,

and the most blessed Trinitie in Vnitie, I doe now ascribe, as is most due, Loue in my Heart, aboue all thinges, Seruice at all times, and in all places, Honour at all times, and of all persons, this day beginning, and to the end of the World. Amen. And all yee, the Seruants of the Lord, doe yee the same, and say thereunto with most chearefull Voyces, and obedient faithfull Hearts. Amen. Amen.

The

The miserie of Gods elect Children here on Earth: and their felicitie, in making God their helpe.

O Bountifull, benigne, and powerfull God, I tremble to make mention of thy most sacred Name within my polluted Lippes, I quake thus to presume to conceiue in my wicked thoughts of so infinite, and inestimable Goodnesse, as thou art: for who is worthie to set foorth thy noble acts, or in the least manner, able to declare the wonder-

full Mercies, that thou doest dayly bestow on the sonnes of Men? Numberlesse is thy goodnesse, yea, more then the haires of my head; and innumerable are my Transgressions, in weight, and multitudes, surpassing the Sands of the Sea; whereof when I consider, I am ashamed, and horribly affrighted: and yet neuertheleſſe, thy dayly goodnesse is extended to mee, so loathsome a sinner. I cry out in the Meditation hereof, with thy chosen Vessell, and blessed Apostle, *Paul*; O the depth of Gods Riches, and Mercie!

cie! and with thy anoynted King, and Seruant, *Dauid*, fall into admiration. Lord, what is Man, that thou haſt ſuch reſpect vnto him? Or the ſonne of Man, that thou ſo regardeſt him? Thou art good to mee dayly, and yet I am ſtill wicked: thou forgiueſt mee dayly, and yet I ſinne more and more: thou calleſt mee, to receiue grace of thee, and yet I neglect thee: thou teacheſt mee to repent, and yet I goe on ſtill in my former wicked wayes: thou art readie at all times to receiue mee into thy fauour againe, if I will ariſe,

and set one foot towards thee, thou art readie to conduct and support me in my way, when I am comming vnto thee. Good God, good God, can this thy goodnesse bee requited, or expressed? O no: for who can tell, how euerie day hee offendeth thee, and therefore cannot tell how oft to prayse thee for thy goodnesse. Cast behind thee, I humbly pray, as hitherto thou hast done, all my former vndesertings, and looke mercifully vpon me, the worke of thine owne hands. O be fauourable still vnto my Offences, being great,

great, and many: Comfort my ſinfull Soule, and perfect this good worke of thine, which is a little begun in mee. Lord, I confeſſe I haue beene blinded with ſinne, and ignorance, but now, by thy grace, I am enlightened: I haue delighted in ſinne, and ſinners wayes, but now I vtterly abhorre and deteſt all the workes and workers of ſinne, and iniquitie: I haue beene rebellious, but now I am become obedient: I was impenitent, but now I water my Bed and Couch with Teares, Day and Night, to thinke of thy

long abſence from mee, by reaſon of my ſinne: for how can puritie and filthineſſe dwell together? How canſt thou, who art the only Goodneſſe, abide to remaine where wickednesſe raigneth? yet ſuch a one hath my Soule beene vnto thee. O, would it might thee pleaſe, to turne thy fauourable Countenance vnto mee, for to haue mercie vpon mee, and cure mee of my former Miſerie; for my Heart is diſquieted within mee, becauſe I haue ſo highly offended thee. Turne thy face away from my

ſinnes,

ſinnes, and blot out all my offences: Turne away my eyes, from beholding my former Vanities: Turne my heart, to hate what formerly I loued; and ſo ſanctifie mee throughout, with thy holy Spirit, that by the bleſſed and comfortable Operation thereof, my hearts delight, and onely ſtudie and deſire, may bee to keepe thy holy Lawes and Commaundements, and to walke in thoſe wayes, which thou haſt appointed and ordayned for mee. But alas, Lord God, in this good worke of my conuerſion, name-

namely, the keeping of thy Commaundements, I doe finde thereunto, a dayly repugnancie: for as thou doeſt mercifully plucke my feete out of the Net and Snare of Sinne, and Sinners wayes; the Deuill, the mortall Enemie of my Soule, againe inſnareth mee in my former wickedneſſe. Woe is mee, woe is mee, moſt miſerable and wretched Sinner, I can finde no way to eſcape, or flye from him; but euerie where hee purſueth mee with deadly hate, ſeeking by all meanes to deſtroy my Soule, whom

whom thou haſt deliue-
red from his ſlauery; hee
attends and beſets mee
daily round about: woe
is me, woe is mee, he is
within and without mee,
alwaies watching, hoping
thereby to take me at the
laſt. In the world he de-
ludeth me, in the fleſh he
tempeth me, and with
his ſlye and crafty ſubtil-
ties he deceiueth mee, I
cannot thinke a good
thought, but preſently he
quels it: my heart he in-
fecteth with pride, coue-
touſneſſe, rancor, mallice,
and deſire of reuenge, in
my thought, doubting,
in my minde inſtability,
in my words, vaine tal-
king

king, moſt accurſed and damned lying, ſwearing and blaſpheming of thy moſt glorious name, before my eies vanity, in my deſire greedines, in my affections wantonnes, in my appetite inſatiety, in my apparell pride, in my meate and drinke, exceſſes, gluttony, and drunkenneſſe in aboundance forgetfulnes of thy goodnes, in ſcarcity, and want, grudging, repyning, murmuring, and diſpaire of thy mercy, in my dealings, falſehood, fraude, and deceit, in my waies the ſnare of ſin. My God my God to thee nowe make I my

moane

moane, and prayer in an acceptable time, O ſaue and deliuer the ſoule of thy ſeruant, which onely truſteth in thee, and flyeth to thee for ſuccour; leaue her not therefore in the hands of her oppreſſors, which haue thus ſet them ſelues againſt her, to worke her miſchiefe and eternall downefall. O thou the great Shepheard of Iſrael which neither ſlumbreſt nor ſleepeſt, vouchſafe thou likewiſe to watch ouer me for my good & preſeruation that I may euer eſcape theſe my malignant enemies. Then ſhall my ſoule whom thou ſo powerfully deliue-

deliuereſt, ſing praiſes vnto thee for euer, and ſay alway, the Lord bee praiſed.

A ſhort Eiaculation of the Soule in the Morning before you riſe, or go forth about your Calling.

Ieſu take mee to thy charge,
Ieſu ſaue mee from the bands,
Ieſu ſet my Soule at large,
From my foes, there cruell hands.

In the name of the Father, the Sonne, and the holy Ghost, all honour and glory, be ascribed by me this day, and all the seruants and Saints of God for euermore, vnto the holy, blessed and vndiuided Trinitie.

Lord Iesu let me this day put thee on, in newnesse of life, in vprightnes of dealing, in truth from my heart speaking, in my iust dealing withall, in my vpright and wary walking to be in it a patterne vnto all: let mee from euill by thee be preuented, let mee in thy word, will, and waies this day

day be inlightened, & directed, and let me to my earthy mansion from hurts, perills, dangers, of body and soule by thy vnspeakeable goodnes safely be returned. This my humble suite Lord Iesus grant, to thee I onely fly for succour, helpe and defence, for none but thou O Lord hast created, redeemed, and to this present preserued mee, make no long tarrying to helpe me O my god, nor thinke no scorne to receiue of me into thy charge, louing Iesu comfort me, by answering me with, *loe I thy helpe at hand.*

A Sinners Morning-Sacrifice, offred on Gods Altar or the ſinneſull Soules God-morrow.

A ſacriſice, our praiers are
Well pleaſing vnto God.
By which hes moued
for to ſpare,
The wrathfull
ſcourging Rod.
Hierom.

Egredientes Hoſpitium ornarmet oratio.

*Pſalm.*5.3.*verſ.*

My voice ſhalt thou heare betimes O Lord, earely in the morning wil I direct my prayer vnto thee, and will looke vp.

HEauenly Father, I moſt hartily praiſe thee

thee, that thou hast in thy goodnesse, preserued me this night past from the least hurt both of my body and soule, that I now see with ioy the dawning of the day, continue I pray thee thy mercy from this Morning vnto the Euening of the same, to mee thy poore sinnefull creature, may safely returne home againe. As thou hast appointed me the day to labour in: now Lord God am I going fourth, to imploy my selfe in that vocation whereunto thou hast called mee: O prosper the workes of my hands, O prosper thou my

my handy, for except thou Lord bleſſe all our labour is but loſt: aſſiſt me therefore, and be preſent with mee this day, with thy preuenting grace, that I may not enterpriſe nor take any thing in hand this day, that may diſhonour thee, or hinder my owne ſaluation, into which I ſuddenly fall if I be left to my ſelfe. Forſake mee not therefore O God, neither leaue mee vnto my ſelfe, leaſt I commit ſuch euills as the wicked doe, let me not learne of the wicked wickednesſe, nor of the froward frowardnes, let me not be proud with the proud

proud and lofty ones of of this vaine fleeting world:, let mee not be drunke with the drunkard, wicked with the euill doers, deceiue, coſſen, ſcorne, or hate any: let me not oppreſſe my poore brother, ſlaunder my Neighbours, hate my enemie, repine at others good, reioyce at others harmes, ſecretly backbite, inwardly beare malice, murmure, or grudge againſt thy will and pleaſure, let me not render euill for euill, nor reuenge for reuenge, but giue vnto mee thy aſſiſting grace, to follow the ſteppes of the righte-

righteous, and forſake the waies of the wicked, this day beginning the ſame, and to perſeuere in the ſame vnto the end of my ſwift paſſing daies, that wee walking heere in this vale of miſery as thou haſt appointed mee, I may willingly, ioyfully, hopefully, and peaceably depart this wretched life, with full aſſurance at the end thereof, to inioy that moſt bleſſed life of Glory in the World to come, the which I daily expect, and nowe moſt earneſtly begge and intreat, then to inioy, and receiue

of

of thy mercy, euen for my Sauiours sake, in whom I pray thee to behold me, and heare me in these my petitions, now saying here on earth that which himselfe taught mee. *Our Father, &c.*

A Sinners Euening sacrifice offred on Gods Altar, or the sinnefull Soules God night.

Psal. 132. 3. 4. 5. verses.

I will not come within the Tabernacle of mine house: nor clime vp into my bed. I will not suffer mine eyes to sleepe, nor mine eye-lids to slumber: neither the Temples of my head to

take

take any rest, vntill I finde out a place for the Temple of the LORD, an Habitation for the mightie GOD of Iacob.

Hierome.

Regredientes de Platea, Oratio occurrat antequam sessio, nec prius corpusculum requiescat quam anima pascatur.

OMost blessed, carefull mercifull, & powerfull, watchman, and holie Shepheard of *Israell*, this Day thou hast ineffablie incompassed mee with songs of deliuery on euery side, outwardly in my body, and inwardly in my

Soule: Oh what shall I render vnto thee for this thy goodnes, and for all thy good blessings which thou hast bestowed on me a most vncessant sinner? when I would number them, the more I doe meditate and consider of them, the further I am off to remember, or number them, thou heapest them so fast on mee euery moment: whereof when I take viewe, I am ashamed of my horrible ingratitude towards thee; and although I alwayes forget and neglect thee, yet art thou not vnmindefull or careleſſe of mee: For, thou of thy great good-

godnes and grace, hast euen to this present moment of Time, preserued mee; that in the committing of the sinnes of negligence, ignorance, presumption, wilfulnes, and knowledge, euen then, that thou didst not slay, nor destroy mee in thy wrath, that thou didst not consume mee: all which, I iustly by reason thereof deserued, and thou mightest iustly haue on me inflicted. Likewise oh Lord, thy fatherly care and prouidence hath been extended to me thy most disobedient Seruant, that the Fier (before which I sit,) hath not consumed mee,

the waters which throgh this day I haue paſſed, they haue not drowned me, in the aire breathing, it hath not ſtifled me, in the Wilde beaſtes of the forreſts, and catell of the fields, they not deuoured nor miſchiefe mee, in the earth vpon which I tread, walke, and runne, that the hath not opened her wombe, and ſwallowed mee, and ſent mee for my innumerable tranſgreſſions againſt thee, quicke downe to hell, as not able to beare ſo maſſie, importable, vnworthie, and heauie a burden, as wretched man and his ſinnes, into which moſt lamentable,

and

and suddain mishappes, manie of thy deare Seruants often fall.

The Diuells, whome I speedily runne to serue, whose inticings I listen and hearken to, more then thy Diuine inspirations, whose abhominable wayes I haue delighted in, more thē thy pleasant pathes of righteousnes: by whome I am deceiued: by whom O Lord for all my sinnes, that are present, past, or to come, for euer in Hell, I shall there by them bee most incessantlie tormented, being by thee into their custody deliuered, & yet in Mercie I liue: Thou

haſt not made mee his preye, nor ſuffered him to ſeaze on mee, but by thy moſt gracious prouidence, haſt lymited him, that hee ſhall not touch thy annoynted, nor be able (without thy permiſſion) to doe any of the leaſt hurte or harme, vnto anie of the meaneſt of thy deare Children and Seruants.

And furthermore, that with his powerfull and ſtronge Temptations, thou haſt not ſuffered him to ouercome mee, but with thy bleſſed Angells haſt ſafely guarded, protected, and defended, mee, that through his craft

craft and subtiltie, I haue not destroyed my selfe: And finally, that thou hast refreshed and comforted my Soule, with the full assurance of free pardon and remission of all her former transgressions, and faithfull promise hereafter, to bee a partaker with thee in thy kingdome of glorie.

And as thou art in this manner vnto my Soule good and gracious, no lesse hast thou beene, or art vnto my Bodie. For, thou giuest vnto mee, and prouidest all things which in thy holy wisedome thou seest most necessary for the same, and

hast annoynted me with the oyle of Gladnes aboue manie thousandes this day.

Oh my good *LORD* & *GOD*, with my bodily eyes haue I seen many imprisoned, yet I am at libertie: Fettered, I am loosed: in penurie, scarcitie, want, and neede. I in plentie abound: weake, I am strong: sicke, I am in health: Lame, and goe on crutches, I walke: Deformed: I am beautyfull.

Friend-lesse, helpelesse (and succourlesse:) I: haue both my Father and Mother, that doe

that helpe mee in my diſtreſſe, and doe ſupplie my wants.

Some, a ſhame vnto their Friendes, I am well reputed: ſome deſperate, yet I hope: Naked, I am warme clothed. Starued with colde, I ſit before the fire.

Some lye abroade, in the ſtreetes vnder ſtalles and in the Fieldes vnder Hedges and ditches, harbourles and comfortleſſe, I am harboured, and lodged in a warm chamber and reſt on a ſofte Feather-bed.

Some rauing mad, and I am in my right wittes and perfect ſences: ſome

fooliſh I am vnderſtanding, thouſands fall ſhamefully; yet by thee alone, and thy preuenting grace I ſtand, and walke vprightly, others are wanton I am merry. O that this thy kindnes, and great goodnes were with *Iob* written with a Pen of Iron in a marble ſtone, in letters of leade, for ſucceeding poſterities, to ſhewe vnto them, how louing God, hath beene vnto his Iſrael, Oh that my tongue were the pen of a ready writer to expreſſe the ſame. Aſcribe vnto the Lord O yee kinreds of the earth, honour and worſhip, giue vnto his.

his moſt glorious name, the praiſe that is due for the ſame, who hath euer beene, and to this preſent day is mindfull of great and ſmall. As for me and my houſhold (heere O Lord with proſtrate *Dauid* wee fall downe and worſhip towards thy holy Temple) and doe ſtirre vp my dull ſpirits, and ſoule, with voice and heart according together, praiſe the Lord O my ſoule, and al that is within me praiſe his holy name.

Thou art wonderfull O Lord God in all thy workes, but thy mercy to ſinneſull man, maketh me to wonder more, how daily

ly, hee prouoketh thee to anger, yet thou art patient, and deferreſt and are loath to ſmite, for when hee weepeth, thou comforteſt him, when he repents thou forgiueſt him, when hee prayeth, thou heareſt him, when hee commeth towards thee, thou receiueſt him, and thy bleſſed Armes, are ſpread abroad moſt louingly to imbrace, and to welcome him vnto thee.

Oh ſpare yet a little longer good God, put to thy hand yet a little while, ſupport mee with thy grace, leaſt I goe hence, and ſhall no more

be

be ſeene : Remember ſweet Ieſu I humbly pray thee , that I am in thy ſight , as all my Fathers were before mee , duſt, earth , aſhes, a worme, and no man, a Soiourner, a Pilgrime , a Straunger, giue a little ſpace, and time of reſt, giue warning before thou come, that I may be prepared, and fitted to entertaine thee the King of eternall glory : Let nowe thy mighty hand , and out ſtretched arme , be ſtill my defence. Defend me moſt louing Father this Euening from Fire, Sword, Water, the Diuell and deadly ſinne, let me

me lye downe, and quietly reſt, and of thy goodnes keepe me, that if it be thy bleſſed pleaſure, I may ſafely raiſe againe, in all parts, members, and faculties of my Soule and body, let no fantaſies, nor fearefull dreames or viſions diſturbe mee in my ſleepe; nor diſtract my minde, nor ſenſes, nor any euill thing haue power to diminiſh a haire of my head which thou haſt numbred, let them by thee be conſerued, and not one fall, or periſh without thy permiſſion. And now write in my heart O Lord, I moſt intierly beſeech thee, a continuall

tinuall meditation, and remẽbrance of my latter end, O let my eares be ever listening, to heare the sound of the trumpe to call me vnto Iudgement, let my sleepe put mee in minde of that long sleepe of death, wherein I shall infallibly rest in the dust of the earth, let my bed put mee in minde of my graue, in which I shall certainly be intombed, how suddenly, or in what manner thether sent, nothing more vnknowne vnto man, and nothing more certaine: let my couering put me in minde of the earth that must couer me, let not my soule feare

to depart from the prison of these flesh, let me be the death of Sinne, that it be not the death of my soule, and finially, let my Soule swiftly, and ioyfully fly, vnto thy most holy Hill of Sion, as a Bird vnto the toppes of the Hills and Mountaines, I lay mee downe for to rest and sleepe (blessed Lord God) take me this night, and for euermore into thy safe Tuition, and Protection, giue me of all my Sinnes past, full and free remission, giue mee with thy blessed Saints, servants, and Martires eternall glorification.

And

And now with thy annoynted King, and confident ſeruant *Dauid*, into thy hands I commend my ſpirit, with thy bleſſed Martyre Saint *Stephen*, I pray and ſay, LORD Ieſu receiue my Spirit, receiue mee into thy charge and cuſtody: receiue from me nowe that which all the firſt thou gaueſt vnto me (my ſoule it is) vntill the time that thou ſhalt render it to mee againe.

And this I humbly deſire and inuocate thy Heauenly Maieſtie, for thy deere Sonne Ieſus Chriſts ſake, faithfully praying,

praying, and saying as my Saviour hath taught mee to say, when yee pray, pray thus. *Our Father, &c.*

The Soules Agony, and cry vnto Iesus Christ, and Christ Iesus most comfortable reply, and answere to the distressed Soule.

Soule.

SWeete Bridegroome haste I pray,
With helpe vnto thy Spouse,
To come doe not delay
Though she hath broake her vowes,

I ſorrow ſoare
for whats amiſſe,
And ſhame
that thee I left,
Thy ſpouſe,
O loue ſicke is,
That of thee
ſhees bereſt,
Oh waſh mee
cleane againe,
And hide mee
in thy wounds,
And I ſo cleanſd
will remaine,
Graunt this
my ioy abounds.

Chriſt

Christ Iesus reply to the perplexed Soule.

Cant.1.cha.6.verf.

Shewe me O thou, whom my Soule loueth, where thou feedeſt, where thou lieſt at noone, for why ſhould I be as ſhee that turneth aſide, to the flockes of thy companions.

THy voice and cry I heard
What ayliſt thou thus to moane,
From thee Ile not be bard
Thogh I a while was gon,
Feare not my loue my Doue,
Loe I thy helpe at hand
Nought thee to leaue ſhal moue,
Ile quit thee out of Band.

The

The Soules Agony, and Chriſt Ieſus conference.

AH mee poore widdow Soule, what will become of mee, left thus alone, I bluſh for ſhame, I feare to ſpeake, I dare not behold thee, leaſt thou ſeeing mee thus deformed and ſtrangely altered, ſince thou laſt ſaw, now know me not, if thou doſt, yet beholding my great deformity, thou hate, loath, and quite forſake mee, that haue thus forſaken thee.

Chriſt.

Christ.

O Feare not, Ile looke on thee, though thou art vgly and deformed, Ile wash thee cleane and white though thou art defiled, and Leoper like sported: Ile pardon thee, though millions of times thou hast done wickedly, and offended me; goe on tell me thy griefe, and for what thou thus sorrowest, and art thus perplexed? what is the cause?

The soules fearefull answere, doubting who speakes to her, or to whom shee speakes whether it be Christ, or no.

WHat art thou that speakest thus louingly, and comfortably vnto me, art thou an honest true hearted friend, or a false, flattering, and deceiuing enemie. I am afraid to trust thee, being often times heeretofore deceiued. I haue beene subtilly dealt with all: tell me thy name, let me heare thy voice, and see thy face, if by either of them I may truly knowe thee, if thou beest

beest not my IESVS speake not vnto mee: for I desire to heare no other voyce, nor see any others face then only his: (speake) resolue me truely, whence thou cameſt: where thou dwelleſt, and what thou art, and wherfore thou cameſt hether? for I greatly ſuſpect thee: what, art thou yet ſilent? Depart I ſay, for thy ſilence (ſtrengthens) my ſuſpicion of thee.

Chriſts Replie vnto the doubting and fearing Soule.

IT is I, euen I my loue, doue, and ſweet ſpouſe, thy

thy Ieſus whom thou haſt fought for: and inquired after, it is none but I, whoſe abſence thou ſo much haſt lamented, whoſe preſence, with loud cries, and calls thou haſt deſired (the which haue entred into my eares) I could not be at reſt, to heare ſuch a doleſull purſuite to be made after me, but muſt come to ſatisfie, and giue reſt, eaſe, and comfort, to ſuch an earneſt ſuter to ſee mee, and I them; O looke on me and tell mee, if thou knoweſt me, when thou ſeeſt me.

The Soule is still doubting who it is, and thus saith.

I Greatly feare it is the voice, and countenance of thee, thou subtill Serpent, and arch enemie of my soule, thou Satan it is thy voice and face, and none else. What commest thou the second time to deceiue me with thy slights? I partly know thee and them: didst not thou with Angels face come into Paradice to mee, and vnder that didst couer thy vgly shape, and affrighting visage, and I beholding thy comelines, there-

therewith was deluded by thee: I know thou art as cunning, sly, and subtill, as euer thou wast, I know thou wilt vse all meanes, seeke all manner of wayes, and waite all times, and opportunities to worke thy will, againe to deceiue me; didst thou not vse fayre words? good perswasions, and great promises of Deity, knowledge, and eternity, which words deceiued me, which perswasions, induced me, which great promises wrought with mee, that I did eate at thy warrant of no hurt at all, which my Creator forbad me not to come nigh,

nor to taſte, for the daun-
ger ſhould inſue thereon
if I did I ſhould eternally
fall, didſt not thou blind
my eyes then with the
beauty of the fruit? didſt
not thou then ſet my
heart on fire with cou-
touſnes, to eate, and pre-
ſumption of knowledge,
to know as much as God
himſelfe? what ſaieſt thou
old deceiuer? if thou den-
eſt this? all mankinde doth
find it to true: and haue
knowne, and doe daily
deſcry thy ſnares, and
ſweet deceitfull traps, and
nets of ſinne; that thou
layeſt; thou goeſt ſecretly
to worke like a friend, but
they trace, & tracke thee,

out a ſubtill cunning deceiuer, a hatefull mortall foe, a couetous, cruell murderer: goe get thee hence from me. I will not looke on thee, nor heare thee ſpeake for feare thy flattering words, & great promiſes of rewards, counterfeit ſhape, & crafty intiſings deceiue mee againe, for I am ſtill as weake, as euer I was: what doſt thou ſtay ſtill by me? get thee hence I charge thee, and I commaund thee in the name of my Lord Ieſus whom, I ſeeke, deſire, and euery moment expect his preſence: as thou wilt anſwere, my Ieſus at his returne.

Iesus reply, vnto the doubting Soule.

THou hast long looked for me, behold heere I am: it is I, euen I thy owne, true, trusty, and louing Bridegroome, that haue thus long spoke to thee, that haue heard thee thus doubtfully speaking, and though thou hast beene deceiued, thou wilt be no more so deluded, by him that did it, I perceiue thou wilt be constant, come let mee see thee, looke vpon me, (in sooth) no flattering foe it is but thy faithfull Iesus.

Soules answere.

HOwe, or by what meanes, shall I know truly, and not be deceiued who thou art? shall I not feare to open my eyes to behold thee, shall I be so bold, to desire? and without offence to thee, wilt thou be so good, to graunt my suite, come neere mee, that I may feele thee, and by that meanes be freed of all doubt, know who thou art.

Christs

Christs reply.

MOst willingly I will looke vp, knowest thou mee now? nay handle me and touch me, and then I hope thou wilt beleeue it is none else, but I thy Iesus; see with thy eyes, these hands, and feet vnto the crosse that were nailed, the very print of the nailes in them: see the wound in that very side, which hath beene by thee, (euen that side) with the speare of the Souldier, opened, gashed, and pierced through, see my crimson blood, like fountaines of water issuing,

and

and gushing out: see in my body, the markes of the whips, wherwith they haue sliced, tortured, and whipt my body, see the markes of the Crowne of thornes, that they plotted vpon my head, see how the Temples of my head they haue goared, how the skin was rased, and scratched, how my flesh with scars is filled. Nay come and handle mee, and put thy fingers into the wound of my side, then be not faithlesse: but beleeue it is I, thy Iesus, who am come to visite, and comfort thee.

The Soules answere.

NOw I see, and know assuredly, it is none but my Iesus (Oh pardon) that I haue made thee thus long to waite, and stay my leasure. Thee it is I haue called for thee, it is I that haue so inquired after, thee it is, that I haue made pursuite, and sought after thus earnestly, thee, and none but thee, doth my soule, more long, or wish for thee, to inioy thy blessed presence, and now inioying and possessing the same, my soule is as glad, and reioiseth as much in the finding

finding of thee, as they reioyce, who haue found a great spoyle, to thee I will now make my moane, and none but to thee will I shewe my griefe, for I know assuredly, none but thee alone, can helpe and comfort me thus perplexed, and distressed, nor none can helpe, or deliuer mee out of this my misery without, thou put to thy aide, and powerfull helping hand. Sweet Iesu, good Iesu, doe to me that blessed worke, and will of thine, for which thou hast in mercy, vouchsafed to come downe hether.

Christs

Christs most comfortable reply to the soules request.

O Poore distressed soule, I much pitty thy case, that thus long thou hast beene vexed, and disturbed, what wouldst thou haue me to doe for thee? what wantest thou? aske of mee what thou wilt, and if heauen or earth can satisfie thy wish or desire, thou shalt haue thy request, and suite granted, thy will, and desire thou shalt obtaine, and haue fulfilled, I am the powerfull King, and Lord commander of them

them both, and of all that dwel, or inhabite in either of them, what art thou yet assured that it is thy Iesus, that speaketh vnto thee? now dost thou beleeue thy Iesus is able to performed what hee hath promised thee now?

The Soule answer to Christ.

LOuing and powerfull Iesus, I doe beleeue thou canst doe what thou wilt, and that thy louing and celestiall Father will deny thee nothing, that thou askest of him: O speak I pray thee to him to bee good to me, to send that blessed Harrold of thy

Hea-

Heauenly court. Thy holy Ghoſt, to ſpeake peace to mee, and to bring louing greetings, that thy Fathers wrath is appeaſed towards mee: Send and commaund thy heauenly meſſengers thy Angells to guarde mee, that I be not any way hurte, to fight for mee againſt the enemies of my Soule, to vanquiſh them for mee, that I bee not ouercome by them. Let them alwayes attend mee, and bee at hand, and ready to helpe mee, that I bee not on a ſuddaine, and vnawares ſet vpon: let them teach and helpe me how to defend my ſelfe, and

how

how to fight thy quarell, and reſiſt thine, and my enemyes : This is my ſuite, and nothing elſe doe I craue at thy moſt holie hands.

Oh ſweete *IESV*, Oh my deareſt Lord *IESV*, be willing to graunt, as thou art powerfull to giue: commaund what thou wilt, and my poore ſoule will bee ready to fulfill.

Christ his most comfortable reply to the Soule that her suite is granted, and giueth her assurance thereof by his meritorious death and passion.

ALl things are mine, and all obey my will and command in heauen, and earth, and what I will, that my father willeth, and will not deny what I aske, but hee grants what I pray for, whom I drawe, and bring vnto him, hee reiecteth not, but most gladly, and willingly receiueth them, whom I pray for hee blesseth, whom

I intreate for hee spareth, whom I giue Angels charge to watch, they night and day, carefully, ioyfully, and willingly execute my commaund on the place, person, times and taske on them imposed, doubt not heere of amazed, and discontented soule, listen, and hearken, what I shall say vnto thee with patience, and confidence, and thou shalt haue comfort, and assurance of what I haue now sayd to thee. Tell me now at once all thy griefe, and I will now wholly cure, and heale thee of all thy maladies and griefe.

The

The soules reply to Christ her ignorance of her Estate.

MY griefes they are so many I cannot tel them, my sicknesse euery where is dispersed, I haue no one free part in me, that is not vexed, and disquieted, to thee all things are manifest, and nothing can be hid from thy sight, and all seeing eye, most powerfull Phisition; Heale mee, O heale me, quickly, for I am at the point of death, make no deferring, euen for thy mercies sake, but presently powre in into my

my miserable, and dangerous sicke, and wounded soule that most precious, and reliuing balme of thy mercy. Lord come, let me see thee doe it, I am ready to receiue it, and expected thy comming to me.

Christ Iesus answere.

LOe heere, I thy helpe, am at hand, I haue knowne thy griefes long ago, and thy desires haue not beene hid from mee. Heere is thy helpe, thy cure, thy remedy, thou art weeke, I am strong, art thou sicke I will neuer leaue nor forsake thee? I will

will ſtand by thee, & will alwaies be ready to helpe thee when thou calleſt vnto me. Loe, I am now come to viſite thee. Art thou ſad and ſorrowfull, I am come to comforte thee? Art thou impriſoned, I am com to ſet thee at liberty? Art thou boũd, I am come to looſe thee? Feareſt thou death, I am thy life? deſireſt thou heauen, *I am the way?* wouldeſt thou enter heauen? *I am the Dore*, to let thee in thither? wouldſt be ſafe, *I am thy Shep-heard*, to defend and protect thee? wouldeſt thou know how to obtaine heauen: none but I can truly teach thee?

wouldſt

wouldst thou bee fully assured of heauen? dispaire not, *Behold I come*, and wil assure it thee, for none else but I haue purchaste it to thee, and none but I can giue it. Ile free thee, and giue thee a mãsion there; *I am Iesus, yesterday, and to day, and the same for euer: That which I was in times past, that now* I am: *performing to thee present: for a thousand yeeres are but as yesterday in my sight. This day the same, mercy & goodnes will I bestowe on thee.* What, haue I liued a wearysome, long, restles life? haue I often praied, wept, and fasted? haue I endured manifold tẽptations?

bin

beene crucified on the Crosse, dyed the shamefullest death that could be, conquered Death, Hell, & graue, rose by my owne power, from the graue and all these, thinkest thou in vaine done? O no! For thy sake all the day long haue I been killed, and ledde like a Lambe vnto the slaughter: my fasting is thy feasting: my sorrow thy ioy: my shame is thy honour: my victorie is thy crown of glorie: All my good things are thine: and in me all thy enemies are ouercome: and for thee only haue I fought against thy enemyes and thou

mayst

mayeſt truſt, and confidently beleeue, that I am the Horne of thy ſaluation, and powerfull deliuerer at all times, and when thou needeſt, or calleſt for mee, loe I thy helpe at hand. Is not my death thy life, my reſurrection thy aſſurance of glorification theſe good things of mine, are they mine? repoſe thy ſelfe, a while, and reſt in the meditation of theſe receits, and take this till I come again, read my word, ſearch the Scriptures, frequent my my Church receiue my Sacraments, heare the word read, and preached, and there in thou ſhalt

receiue

receyue comfort, and be assured of life eternall. Farewell good soule, and the GOD of all mercie, and Father of all consolation, be euer with thee, and always comfort thee in thy sorrowes, succour thee in thy conflicts, suppresse thy enemies, increase his graces in thee, kill thy vices, slay sinne in thee, continue his goodnes vnto thee, supplie thy wants, forbeare his iudgements, increase knowledge in thee, giue thee grace to feare to offend, desire to loue him, zeale to serue him, care how to serue him: and at the last graunt (in his good time)

thee

thee thy long expected wiſh, and harty deſire in his good time, a ioyſull and happy, faithfull day of deliuerance out of this world, and at the day of Iudgement, ioyfully to riſe, faithfully to acquite thy ſelfe, and in my Fathers houſe with all that bleſſed company, and ſociety, there for euer, to liue, conuerſe, and remaine. Amen.

Amen.

The Saules trance, or sweete death, and sudden passion.

OWhat was that voice, that of late I heard sounding, and reconing: was it a voice? or no, did I but dreame, I heard a voice? did I but dreame, I had, what I wisht? or that was which is not like to be, or euer shall. Contract your selues together againe, O yee my dispearsed and fled spirits, resolue my doubting soule, informe me if yee can, whether that I am deceiued or no, whether I am in an imaginary good or no? seeke

ſeeke about, looke, and ſearch if yee can find, any inclining or appearance of the leaſt good, which my ſoule with the ſwift wings of contemplation, hath beene from mee tranſported? my thought I heard, the voice of my welbeloued ſounding in my eares, nay my thought I ſawe my bridegroome writing, and leauing for my vewe, to reade, and thinke of him when hee was gone from me, ſome token of his loue and of his remembrance, ſearch diligently if any thing can be found, and if ought yee doe find of my beloueds, doe not

hide it from me, but giue it me, that I may for euer keepe it whatsoeuer it be for his sake.

Christ being gone he leaues to his Spouse a token behind him, as a pledge of his loue to her.

Soule.

WHats this? Christ Iesus reply, to the sorrowfull Soule. Now I see I am not deceiued: But it was a heauenly mist came ouer my eies a sweet sleepe, and slumber that my beloued cast mee into that hee might

might steale away from mee, that I should not heare him when hee went away. Ile open it, and see if it be his hand, tis his indeede, and none but his, let me louingly chide thee for so vnkindly leauing of me not taking thy leaue of mee before thou wentst, but let me hartily thanke thee for thy loue, and remembrance, expressed in a token left behind thee. Come all yee attendants of my inward faculties, and powers, take yee care, and charge, and trustily looke vnto, and lay vp my belouers gift.

Locke it vp safe, in the inward closet of my heart,

watch ouer it, night and day, let none at all come to the vewe of it: but O yee porters of my eares, keepe out all commers, that would come in and see it, least they lust after it, and seeke to steale my happines away.

The Soules, sweete song and delightfull Harmonie, thus fenced, and safely garded.

NOw will I sing a song of praise to my beloued, now will I cheare vp, and comfort my distressed soule: now will I goe, lye downe, and quietly sleepe and rest, that long time

time together night and day haue taken no rest, now will I safely rest, that often haue beene in danger, for all is at peace, and and safely guarded.

O praised be the Lord daily, that hath not giuen me ouer, into the hands of my oppressors to be there prey: I haue trusted in my God I haue daily set him on my right hand, therefore I shall neuer faile nor fall.

Rest O yee members of vnrighteous, tempt me no more, for the Lord hath deliuered mee from your tirrany: I will walke his wayes, and keepe his Lawes.

Rest O my soule from dis-paire, for the Lord hath heard thy complaint, and cry, and hee is now become thy keeper, thy defender, from euill and mighty deliuerer out of all thy euills, thy comforter in all thy sorrowes the crowner, and rewarder of all thy vertues, and fulfiller of all thy hopes, and expectations. Rest both body and soule, whilst heere yee liue in the Tabernacle of this flesh, let this be your stay, your comfort, hope, ayme, desire and full assurance: verily, to beleeue to see the goodnesse of your Creator in the land of the euer-

liuing, and this my hope is layd vp for euer in my boſome.

And vntill this day I may inioy, like as the Heart brayeth after the riuers of waters, ſo thirſteth my ſoule after the liuing LORD, O when ſhall I appeare before the LORD in Sion, to ſee his glory, and for euer to ſing his praiſe.

Deaths Harmonie, warning men from the loue of the worlde, and too much ſelfe-loue, and mens three-fold Speculatiue glaſſe, to beholde himſelfe, what hee is.

Life and death, both with one breath.

BOanes ſcattred,
lye before the graue,
Declare all men
ſo ſhall be
Thence freedome
none ſhall haue,
What liberty,
to thee.

Bleſt,

Blest, is that man,
for aye,
Who maketh
God his stay.

Cor: 15. *Chap.* 1. 22. By *Adam* all dye.

WHY doest thou tremble? Why doest thou quake, and shake to behold me? why doest thou desire to shun mee: thou knowest it is impossible thou shouldst? Art thou better then thy Fore-fathers? Looke vp-

on

on their Toumbs, Monuments; and graues, looke vppon thy Inheritaunce, goods, gould, or money, they all haue left it behinde them, for thee, and thou ſhalt doe ſo for others: For, naked thou cameſt into the worlde? and naked thence thou ſhalt returne, ſtript at the day of death, of all that thou now haſt: Why doeſt thou deſire to linger, and ſtay a little while longer here in this world where no good at all is? nor any of the leaſt happines can be. Why doſt thou deſire to continue thy Soule in this loathſome, ſtincking, and vn-

vncomfortable prison of thy body? what dost thou find there? any thing worth the while of a minites time? art thou blind? wilt thou not see, thy owne miserable and fickle transitory estate? if thou dost see it, wilt thou not take notice of it? if thou wilt, nor hast not, I haue for thee. Man I tell thee is like a thing of nought, his time passeth away like a shaddow, hee neuer continues in one stay, but euer flying, fading, altering, & euery minits time decreasing & diminishing whats mans childhood, but foolishnes? whats his youth, but madnes.

Whats

Whats his old age, but couetousnes, wearisomnes, and loathsomnesse, then hee becomes a child againe, after he hath liued some fourescore yeeres, not vnderstanding, but senceleſſe; desiring ease and rest? Whats thy day of birth to thy friends ioyfull? but to thee most irkesome, and the first beginning of many thousands of miseries, how canst thou but cry? and iust cause hast euen thou at thy birth from thy mothers wombe comming into the world at that time to cry, for whom so many men of warre stand prepared to destroy,

and

and no wayes able art thou of thy selfe to escape, or fly from them.

Behold heere, and harken what ioy thou hast euery day to happen to thee.

MAns misery is such, that hee no sooner breatheth, and commeth into the world, but hee is breathes, and departs, presently out of the same distresses, and miseries comes fast on the necke of an other: hunger, cold, nakednes, thirst, blindnes, lamnes, dumbe, deafe, weake, fooliſh, mad, crooked, deformed, despised: no sooner is he able to goe, but mischiefe, mishaps, hurts befall

tal him, to be drowned in the water, to be burned in the fire, to haue a beast to destroy him, a bricke or tile braine him vnawares, when he little thinketh of it, his meat to choak him his drinke to stifle him: no sooner knowing good from euill, but Sathan waytes, and attendes on him, to tempte him to commit sin and wickednesse, and all manner of mischiefes and villanies, as treacheries, and conspiracies against his Prince and Countrie; theft and adulteries to commit to his neighbour; murder, to kill his enemie; loue to the flesh, to satisfie hir de-

sire

fire & appetite, with drinking, luxury, gluttony, vanity, pride, eaſe, ſports, games, dycing, carding: coquerſe, and liue among men: man is like a deuouring rauening wolfe vnto another: if thou be poore thou art not for his company, he ſcorns thee; if thou beeſt rich, he reſpects thee for thy mony ſake, & thou ſhalt ſit with him: if thou beeſt rich and neuer ſo bad, thy riches wil make thee well ſpoken of, to ſay thou art vertuous, when thou art vilde, wicked and vitious; thou art liberall, when thou art couetous; thou doſt alwaies good when thou neuer didſt one

good

good deede in all thy life time, if thou beest poore, will make thee poorer, and goe to Lawe with thee, and oppresse thee, if if thou hast not a quicke apprehension, & of good vnderstanding, he in policie will vndermine thee in thy minde, and circumvent thee, if thou best honest he will seem so to be, but he by his faire wordes and flattery will deceyue thee, if thou hastLands or possessions, he is neuer at quyet, but is plodding & contriuing to finde some fault in thy birth, or error in thy euidence to get thy Land away from thee, or if he cannot by faire means

get

get what hee would haue of thee, he will plot & conſpire for ſome falſly to ſweare againſt thee, to lay to thy charge things thou neuer thoghtſt, nor knewſt of, if thou dwellſt by him, hee will quarrell with thee, and find occaſion with ſuits to moleſt thee. If thou oweſt any thing to any man, he will aggrauate thy credits, to arreſt thee, and to caſte thee into priſon: if thou beeſt good, hee will ſay thou art the vildeſt liuer of a pariſh, diſgrace thee to thy Face, before thy neighbors, ſpeake euill of thee behind thy backe, to others, & his authority & coun-

countenance and greatneſſe, beares it out for truth though it be not ſo, becauſe none dares ſpeake to him or controule him in his words, or interrupt him when he ſpeaketh, but when he ſpeaketh, all muſt be ſilent, and giue eare to what he ſpeaketh, & take it for infallible truth, though moſt falſe, becauſe from his mouth it proceeded: if thou lyeſt by him, he watcheth, he ſetteth ſpies, he peepes in at the window, he liſtens at the doore, to ſee & heare if any be there that ſhould not be there, or if thou ſpeakeſt that thou ſhouldeſt not, to cõplaine of thee, and bring

thee

thee before the Magiſtrates publikely to anſwer before them, to what thou haſt ſpoken and done in thy owne family; nay, he will take thee ſon a ſudden, that thou ſhalt not pauſe, premeditate, or think what to ſpeake, nor ſhalt not know whereof thou ſhalt be accuſed, or to what accuſation to make anſwere, that ſo he may if he can by the words of thy owne mouth intrap thee; with the ſeruants of thy houſe he will be buſie, to aske of them thy carriage with them; with thy enemy he will be familiar, to worke with him to iniure thee among thy neighbours,

ſet

set thee at oddes, to tell thee something of him, and he of thee to chide, hate, mallice, emulate, striue, contend, mischiefe, on another, to haue his will of thee hee will bribe others, to disgrace thee, he will mone others to wrong thee, prouoke some ruffaine or swaggarer to wound, and stab thee vnawares, thus in the end hee will haue his will of thee, either abroad in the fields secretly in the corners of the streete hee watcheth, and layeth waite for thee, he seeth thee, and thou seest not him, otherwise hee will come to

thy

thy house with other company like a friend to feast with thee, and after supper quarrels with thee, puts out the light, shuffling one among an other, his damned champion cuts thy throate or smothers thee, he shuffels him away, and thy enemie thus escapeth, and thou shalt not escape him this way, this way to bee his time or place thou little dreamest, that death should thus seaze on thee, or deceiue thee: what saist thou man to this? hast thou not iust cause and reason, to desire to leaue willingly: nay to loath thy present life, and to

to cry out with *Dauid*, woe is me that I am constrained to dwell with *Mesech*, and to haue my habitation in the tents of Cedar, I haue long dwelt among them, that are enemies vnto peace, for when I desired, and sought for it they prepared themselues vnto battell, Oh that I had wings like a Doue, for then would I fly away and be at rest.

Death.

DOst thou desire it in earnest? I will set thee at rest quickly, I will free and deliuer thee from thy enemies.

Wilt

wilt thou hearken Soule, and I will yet giue thee more cauſe to loath to liue any longer.

WHat is the Body, but a cage of all vncleane birds? what is thy heart, but a corrupt ſpring? ſending thence, corrupt and infectious ſtreames, that corrupteth and poyſoneth the whole body and ſoule. What are the thoughts of thy heart, but wicked? what doſt thou imagine of, but to bring forth thy conceiued wicked childe of miſchiefe? that no mother deſireth more, and reioy-

ceth at the safe delivery of her dangerous and heavy burden, then thou at the acting of thy heavy burden of sinne, if it happen as thou wouldest, then thou reioycest, and sayest all is well? whats thy desire, but promotion to satisfie thy will? which is the fuell of outragious sinnes; and whats thy will but rebellion? whats thy eyes but the windowes, and peeping holes of vanitie and luxury? what are thy eares, but the porters that let all manner of mischiefe is conveyed and sent into the heart within? whats thy tongue, but the shrill and loud trumpet that

that sounds vnto all, all thy vnstable thoughts, all thy extrauigant wandring, and vaine affections, the discouerer of thy inward heart and soules desire? what are thy hands but the weapons of all vnrighteousnesse, and speedy acters of oppression, wrong, colonage, deceits, sleights, murders, manslaughters, and thousands of more mischiefes? whats thy feet, but the swift charrets to hurry thee vnto thy intended mischiefes? whats man, and all mankind, but the image of vnconstancy? sometimes hoping, anon dispairing, now reioycing, anon weeping,

now lustily swearing, swaggering, in a minutes time, or in a twingling of an eye lyeth groueling on the earth, panting for breath, and roareth with the stone or strangury, he would be out of his life, rather then indure such intollerable paine and torture, as the stone in the bladder or kidnes: what is Man, but fortunes tennis ball? anon he winneth, anon he loseth; loued one day, hated another; honoured one day, dishonoured the next; coached and attended on honourably to the Princes Court, at an other time guarded with Officers

cers to the place of Execution; rich in the Euening, before the Morning with fier bereft of all, not a cloath left to couer his nakedneſſe, but haſteth out of his houſe to ſaue his life. Whats Man, but the loathſomeſt of all creatures? to God, Angels and Men: behold him in his ſinnes, Drunkenneſſe, Luxury, Pride, Gluttonie, Miſchiefe, Malice, Couetouſneſſe, Oppreſſion, and Vniuſt dealings, for theſe, he is hated of God and Angels, a ſhame to good men, laughed at of his Neighbours and Enemies: reioyce there at, the Di-

uels doe; for the Diuell inuisible waites and attends a sinner, & betraies him sweetly and subtilly, with the world and the flesh, that he may at the last pay him his wages for his sinne, triumph ouer a Sinner imperiously, laugh and reioice at his weeping, delight in adding torment to torment, dance whilst he is tormted, and make a hidious yelloweing, howling, clamor, screeching, and lond noise, such to be his comfort for euer, for his short ioy, pleasure, and delight, that he hath had for his sinne heere. What saist thou soule? art thou now wil-

willing to leaue and forsake this place, where no good at all is.

Know what thou art,
This Life must part:
What thou shalt be,
Read, and heere see.

Thy body is strong, Thou may'st liue long: Yet thou hast goods, and all is well with thee: Let not Death be so vnkinde, to take me away from all these delights, let me inioy them a little while longer yet, good Death, grant mee this suit, wilt thou be so good?

Death.

Death *(I will) If thou wilt with patience heare me what I shall further say vnto thee.*

WHat man or woman is he, or shee, that shall escape death or deliuer himselfe from the graue, and if he be an Emperor, King, Queene, Noble, Prophet or Priest; the highest hath no more priuiledge then the meanest of all, the Princes Crowne shall not bribe me, nobility cannot daunt mee, strength cannot resist me, nor wisedome plead against

gainſt me, law finde a quillet, or *Habeas corpus*: But I wil come with a *Surſerare*, and bring him with a *Procedendo* to his graue, and to his Iudge of Heauen, to make anſwere: Beauty ſhall not moue me to pitty, rich nor poore, young nor old will I ſpare: nay, can I ſpare thee? it is thy Gods decree vpon all fleſh; if thou beeſt as ſtrong as *Goliah* and *Samſon*, as righteous as *Noah*, *Lot*, *Abel* and *Abraham*; as meeke as *Moſes*, and conuerſant with God as he to whom God ſpake: as beautifull as *Abſalom*, as high promoted as *Haman*, as zealous as *Dauid*, as iuſt

as *Iob*, as holy as all the Apostles sanctified in life, as full of grace as the mother of our Sauiour, as deuout as *Mary*, as faithfull as *Nathaniel*, as rich as *Dines*, if thou beest a Priest with *Aron*, a Prophet with *Daniel*, a iust king with *Dauid*, and Apostle with *Paul*; nay, a Disciple with *Iesus*, nay, *Iesus* the Sonne of God himselfe must die, he must not be spared, for he is giuen to death for man, how thinkest thou that thou shalt escape? art thou better, or hollyer, or deseruest more at Gods hands then all these, looke about again, aske for thē, see if thou canst see them,

or

or finde them any where but in the Graue; they are all gone before thee, and thou must of necessity follow them, sleepe and be buried with thy Fathers. Why dost thou not account thy self dead, whom thou knowest must dye? if thou liuest 60 yeares, it is but as a tale that is told; as yesterday, a thousand yeares in Gods sight. Why dost thou build, buy, sell, and purchase in this transitory World, as though heere thou should liue for euer, and leaue the World neuer? why dost thou cherrish, and feede thy body, and repaire thy decaies, to haue it if thou

thou couldst last euer? why dost thou eate and drinke, as by it thinking to strengthen thy body, to make it lusty? why dost thou liue so carlesly, the least thought, which should be the greatest, to prouide for thy death, knowing how sudden I come, and vnlooked for, that I take thee not vnprouided? why dost thou thus continue in thy sin as though thou shouldest neuer be called to account and *reckon with God in Heauen one day.* O die! die, die for shame man, vnto thy selfe, and vnto the world, let thy owne body which daily decreaseth, &

weakneth,

weakneth, and faileth, teach and tell thee, thou ſhalt at laſt, fade, and fall into the graue. In youth thou art luſty, fraulicke and ſtrong, but in old age, ſicke weake, and crazye, in health thou eateſt heartily, and ſporteſt thy ſelfe nimbly, and iollely, but in old age and ſicknes, thy ſtomacke loaths meate: thy body cannot ſtand, ſit nor goe, but as in thy graue ly a long, to reſt thy wearried limbes, thou canſt not indure the leaſt noiſe: away then with all paſtimes, ſports, and merriments, in health thou ſleepeſt ſoundly; but in ſicknes,

ſlum-

ſlumblers, and dreame fearefully ſometimes; and vainly other times: in health thou laugheſt, but in ſicknes, thou pineſt away, and mourneſt, in health, thou ſpeakeſt chearefully, and heartily, but in ſicknes weakely, and faintly in health, thou lookeſt cheerefully, and haſt a ruddy couller in thy cheekes, and face, thy eyes are full and round as an Apple, but in ſicknes ſinke into thy head, in health, thy hands are full of blood, but then white and pale thy hands ſhake, thy legges quakes, not able to beare the burden of the body,

but

but must be supported with a staffe, thy eyes are dimme, thy eares are deafe, thy tongue is speaches, thy backe bone bends double, thy memory and sences faile thee, when thou art ripe witted, and vnderstanding in thy youth. Nay let thy meate on thy table tell thee, that thou must away from hence, and goe and feede the crawling and consuming wormes of thy Body, for as thou satisfiest thy hunger with meate, so the wormes with thy flesh in the ground, will with thee feast, feed, and fast, eate, thou

thou makeſt an end of thy meate by degrees, ſo they will at the laſt conſume, and bring thee to nothing, as thou haſt not ſpared to eate thy meate, they will not ſpare to feed then on thee, as thou haſt heere varities of diſhes, there thouſands deuourers thee, as thou haſt eate vp all heere, that nothing is left, to diſtinguiſh what hath beene ſet on thy bords, ſo no part of thee, will they leaue to eate of: and in the end conſume euen thy face, ſpare, that them that ſhall come after and ſee thee in thy graue, know or diſtinguiſh thee from another,

other : no not there the Prince from the Peasant. And as all when thou hast satisfied thy selfe is taken away : so shalt, and must thou betaken away from hence, I death wait on thee thy bed, the graue is open and prouided for thee, thy mother, sisters, brethren, are ready to receiue thee, rottennesse, corruption, putrifaction, stinch and crawling wormes, away thou must goe hence, Dye then daily.

Man dye to the world daily
I will shewe thee iust cause
to let thy affection, and
loue to the world
to dye.

WHy dost thou sleepe so disquietly a nights in thy bed? why dost thou in thy bed lye musing, and suffereſt thy thoughts to bee wandring in the word howe to get gaine, wealth, and profit? why dost thou in the day time, labour so heard, run vp & downe the streetes, so fast often and vnwearyedly, as though it were a pleasure to thee, and thou could

could be content to ſpend all thy dayes in ſo doing, becauſe the remembrance of gaine ſweetneth thy paine, and repayes thee in the end for thy former trauels and labour? why doſt thou feede ſo ſparingly, cloath thy ſelfe ſo meanly: prouide for thy houſe, ſo niggardly? thou wilt ſay man, to lay vp money, to ſtore vp for a day, and time of neede, in Health for a day of Sickneſſe: Alas, what comfort can it doe thee then at all: but looke on it, feede thy deſire with the ſight of it, and buy a little or nothing to comfort thee

thee with all, but O man this is not the reason why thou layest vp money, thou hast some other meaning, is it against thy day of death? why death will not be bribed? thou canst not bye out death, thou hast some other meaning: I know, perceiue, and vnderstand thy intent and purpose, It is for thy Sonne and heire, to leaue him rich and well, when that thou art gone, that all may goe well with him.

Mans

Mans folly by death truly declared.

O Folly and vanity it ſelfe, what doſt thou labour that another may laze, doſt thou runne that another mayſt ſit ſtill, and be at reſt, doſt thou riſe early, that another may lye long a bed and laze: doſt thou watch and wake all night, to get, and ſcrape together, and heape vp gold, and ſiluer, and ſtudy how to haue it, and another night and day, runnes in euery corner of the Citty, in euery houſe, play houſes, brothelhouſes, there to ſpend it,

it, turning night to day, and dayes to nights, inuents which way hee may worſt ſpend it? doſt thou care for one that is careleſſe? Doſt thou faſt, that an other may feaſt? Doſt thou ſpare, for one that will laviſh? Doſt thou keepe that another may ſpend, doſt goe meanely, that another may goe in Veluet, and gold lace?

And goe thus prodigally? Doſt thou cozen, deceiue, lye, wracke oppreſſe, defraud, run to hell for another? doſt thou thinke of him, that when thou art dead will neuer thinke of thee? doſt thou take

take care for him that neuer cared or thought of thee? doſt prouide an heritance for him that will grudg to bury thee honorable? doſt thou ſpeake well for him, that when thou art gone will neuer ſpeake well of thee, for all that thou haſt done for him? thou leaue him a perpetuall memory of thy loue, that ſoone will forget thee in his ioylity, and ſwaggering company? doſt thou eate browne bread, that another may eat of the fineſt white wheate? doſt thou drinke ſmall beere by the pint, that another may powre in day & night wine by the gallon, feedes

feedes of dainties? Doſt thou purchaſe ſo carefully for euer, and another ſells preſently? doſt thou ſet and let thy lands, at a racke rent, and another venters, and ſets all at a chance of dice, or a game of Cards: O fie fie, fooliſh vaine ſonnes of men, conſider of this I pray you, you heape riches, and cannot tell who ſhall gather them you ſow and plant: but cannot tell who gathers the fruit, or reape thy Corne. Thou buildſt, but another dwelleth and inhabiteth, thou purchaſeſt, but another poſſeſſeth what thou haſt purchaſed: thou wouldſt haue

haue thy name, houſe, ſtock, and linage to be remembred, by building a great houſe, naming it by thy name; but thy heire ſels it, another altereth thy name, behold thy vanity, then thou art ſoone forgotten, as though thou hadſt neuer beene; thou buildeſt for thy pleaſure, he hath purchaſed for profit, thou didſt no good at all with it, a chimney not to ſmoake, in thy time a lodging not to be had in ſo many hundred rooms; comes another after thee, he is remembred for his charity, and thou for no good at all: what, doſt thou begin to ſhrink, frown and

fret at my words: I wil tell thee more of thy vanity & folly; nay, thy heire thy shame, and remembrance of a Prodigall.

Harken to this sequill, and then I will hold thee no longer.

HEere thou deceiuest for gold and siluer, another diceth thy gold and siluer away, or drabbeth, or drinketh some part one day, the rest another: heere forty yeares thou hast beene getting of it, and keepes it carecarefully, another in foure months spends it, and swaggers with it carelesly, thy apparrell thou lay-

est

eſt vp neately, bruſht, and weareſt ſeldome; a ſtranger when thou art dead, buyeth them, heere thou goeſt in worke a daies but meane, euery day thy rich heire goeth in veluet a like; heere thy plate thou letteſt thy name on, to know it from others, and likeſt the faſhion, thy fantaſtike heire likes not ſuch old faſhions, but changes his old plate for new, and puts out thy name, & puts his owne in; and thy cobbard of plate is come to ſtand on a Gold-ſmiths ſtall, thou haſt gold and ſiluer, to doe thee good whilſt thou art liuing, when thou art dead,

it will ſmall auaile thee, to weare euery day a new ſuit, change, but thy executors will turne thee out of dores, naked into thy graue, depriued of al thou haſt, and in the graue, thou canſt not alter thy faſhion nor change thy ſuit, wrapped in thy ſheet, cloſed and nayled faſt in thy coffin, and clothed with thy ſuit of clay: whilſt thou liueſt, thou art by many diligently and reſpectiuely attended, and waited on; but when thou art dead, they all neglect, forſake, and leaue thee alone, in thy life they honour thee, in death and graue they diſpiſe thee;

while thou art liuing, with gifts they preſent and remember thee, but once laid in thy graue, they ſoone forget thee; when thou art liuing, they ſpeak well of thee, but after thy death and burial, they reproch and ſlander thee; when thou wert walking on earth, they feared and bended, and crouched to thee, but vpon the graue the baſeſt peaſant tramples and reioyſeth that thou art laid ſo low; heere for thy goods they reſpect thee, but not for thy goodneſſe: a little while before thee they weepe, lament, and mourne for to part from

thee, but when they get thy goods among them, they ſpend it merrily, and ſoone leaue their mourning', there ſorrow into ioy, and weeping into ſinging is turned, when they haue fingred thy goods, beere they fulfill thy will and command, to goe where thou wouldſt haue them, (to doe) what thou wouldeſt haue done by them, but when thou art dead, they will fulfill their appetites, of thy goods, meanes, and money: whileſt thou art liuing, they promiſe to do good with thy goods, & diſtribute them as thou appointedſt in thy ſickneſs,

but

but when thou art gone, they are clofe fiſted, and are loath to part from any thing which they inioy, heere they will take part with thee of thy meate, drinke and goods, but no part in the graue, they bring thee there, thy Father, Mother, Wife, Children, deareſt friends, and louing Companions, all leaue thee, ſeeing thee deliuered into the graue, here while thou art liuing thy heire is frugall, but when thou art dead, hee turnes prodigall & ſpends all: heere thou giueſt to thy friends louingly and liberally, but when thou art dead, it commeth

into miſerable couetous wretches hands, that part from it vnwillingly, and thy eſtate they craftily and vnconſcionably get away from thy poſterity: heere thou buildeſt ſtately, ſtrong, and ſure, but another lets all runne to ruine quickly, for want of reparations, thy buildings rots, and fals flat downe to the ground: heere thou purchaſeſt for euer; but another holds it not long, ſels it quickly: heere thou buieſt land at a deare rate, thy Prodigall yong Sonne and heire, ſels cheape: heere in Courts thou recordeſt thy land, and askeſt the opinion of

the learned in the law, to purchase thy land sure from forfeitures, incombrances, and that thou and thine may for euer inioy the same peaceably; but comes a crafty and pollitike pated fellow, he searcheth and prieth into the state of thy tenure, how thou holdest thy land, if he can but finde a letter differ, that is enough to turmoile thee in Law all thy life-time, and by a quillet or subtill trick in Law, gets thy land away from thee. Heere thou labourest, and an other steales from thee in one night, all that thou hast laboured

for all thy life long, well might thy Sauiour say vnto thee, loue not the world, nor the things that are in the same but come hasten vnto Heauen-ward, where is true rest, peace, and happinesse: forget not this, O ye Sonnes of men, tis all your cases, what saiest thou now man? art thou weary of the world, or no? dost thou finde any good or ioy therein, that thou shouldest not earnestly sue vnto me, to take thee away from the earth? nay, yet a little more, I will weary thee cleane, and bring thee in dislike, and out of loue with the

world

world altogether: looke vpon thy friends and acquaintance, what comfort they yeeld vnto thee: when thou art rich they flocke vnto thee to haue familiarity, acquaintance, and ſociety, and will claime kindred of thee, and inſinuate further to make vſe of thee to ſupply there wants, and to helpe them in time of neede, neceſſitie and diſtreſſe: but when thou art by any kinde of loſſe or croſſe become poore and meane, they will not know or acknowledge thee, they will leaue thee, they will haue no familiaritie with

with thee, for feare thou shouldest borrow or beg of them: if thou beest promoted they respect thee, if thou beest detected they scorne and despise thee; if thou dost euill, they hate thee; if thou dost well, perhaps they will a little while praise thee, and speake well of thee for it, when thou couldest lend them money to supply their wants, and fulfill their will, and desire, they would then feast, and make much of thee, entertaine thee into the best Roome, with a chaire and cusheon, with low curtesie, and complemental

mentall

mentall speach and vsuall phrase of your welcome Gentleman, when thou lendest, they were glad to see thy face, and thy foote to come within the threshold: but when thou commest poorely appatelled, and art in want, they aske what you make thee, inquired so strangely, as though they did not know you, and demaund with whom you would speake with all: they looke bigge, and frowne, speake churlishly, deny the least curtesie, it may be bid thee come into the Kitchinne, thats all, if you will sit, it must be at one of the seats with out the doore

in

in the colde, not with them before the fire, you are to base for there company, if you will drink, you must pay for it: thou ga-nest them quarts of wine, they will hardly giue thee a pint of beere, if it be tis small, and there doores, that were before open to receiue thee in, are now the same to keepe thee out, and they that before would runne when they heard thy voice, now hides themselues from thee, and by a churlish Porter thou must goe thus answered with a cold suite, a sorrowfull heart, heart, and with a cold charity: my Maister and

Mistresse are not within, you cannot speake with them, you must come, another time, and twenty times more after that, and neuer see, or speake with them, what sayest thou now vnto me Soule, haue I told thee now inough, haue I satisfied thy minde; haue I told thee truth, or no? I pray thee soule tell mee, is not thy minde changed, and much altred, and weaned from the world since I haue told thee the vsage of the world, speake is it not?

The

The Soules answere vnto death.

DOst thou death beg of mee, I haue more needs to begge of thee, to be so good vnto me, as to take mee out of the world, for all this is truth that thou hast spoken. O good and gentle death, thanks for thy great loue and good counsell, stay a while, I will most gladly and willingly goe with thee. But whats the cause thinkest thou, that maketh me so loath, to goe with thee, or so much affrighted at thy sight, and so desirous to shunne thee,

thee, and to liue ſtill if that I might, if thou wert the onely feare, I were then moſt happy, if thou couldſt likewiſe put an end to all my miſeries, al were wel then, but not ſo death, for when thou haſt done thy part if all were done, and ended with me, I ſhould then the more willingly imbrace thee. The theeſe deſires rather all his life time to lye in a moſt vncomfortable loathſome priſon, there to indure hunger, could nakednes, Iron ſhackles, chaines, as much as he can lye vnder, then to dye at the Gallowes, and I doe rather deſire to ſtay in this

this vncomfortable prison of my flesh, and wicked world: then after I am gone, for my most hainous sinnes, to be tormented for euer in hell, this doe I onely feare, because I shall goe vnto Iudgement, O Iudgement, and to a iust, vpright and seuere Iudge; who will search out, and try mee narrowly, and require his due at my hands.

I feare to appeare before my Iudge, because hee will in that great account day (lay me open to the whole world) and make my life to be manifested, and declared to

the audience of the whole Court, and Courtiers of heauen: there, what one I haue bin heere on earth, I feare to appeare before that Iudges presence, or Court, whose nostrels breaths out fire, how shall I escape? but therewith be consumed: I feare to goe to a place where I neuer was before, where I am not knowne, I knowe not what will become of mee, abhominable sinner, to approch so holy a place; for my sinnes haue made me abhominable to God, Angels, Saints, and to al the blessed company of heauen: the heauens are shut against, so vnworthy a wretch as I

I am, let me ſtay there ſtill good death, leaſt my caſe be worſe then, then now it is: for heere I am knowne, but there none knowes me, heere ſome will helpe, and ſuccor me, but none there will come nigh me, I am ſo loathſome in there ſight, and ſtincking in my ſinnes, that they cannot abide me, who will there moue or ſpeake for me? who will helpe or ſuccour me? none but Ieſus, will or can there, but ſhal I come to him? Nay, I dare not ſee him, nor ſpeake to him; haue I not then iuſt cauſe O! death, to feare and tremble? when I ſhall

see the heauens on a flaming fire; the elements rouled vp together like a scroule of parchment, & ouer my head to be the angry and iust iudge of the whole world, when I shall see the whole world burning: the Diuels stand waiting for me, hell gapes wide, ready to swallow, and receiue me there into, my sinnes are all manifested, my accusers are ready to accuse, and witnes against mee, my sentence, of guiltnesse of eternall condemnation is ready to be denounced from my Iudges mouth, the executioners of hell, are ready to seaze on mee,

take

take me from Gods sight, to hurry mee with them down headlong into hell, to torments, when the wicked I shall heare roaring, weeping, wailing, howling, screeching and gnashing there teeth: heere sometime I sing, but there alwaies I shall weepe, and houle: heere sometimes I feast, but there alwaies I shall fast, heere is sometimes Musicke, ioy, and the voice of Melody sounding in my eares, that cheereth vp, my sad heart, and melancholly, dull, passionate spirits, but there is alwaies nothing but cursing, banning,

banning, vncomfortable wailing, dolefull ſcreetching, and fearefull howling, heere is a little comfort, there is not any the leaſt at all, but all cruelty: heere is light, but there is euerlaſting darkeneſſe, heere are wicked ſinners; but there are damned fiends, heere is ſome remorſe, there is no pitty at all, heere is a little reſt, and eaſe, there is none at all, but torment to torment added, tormenter, after tormenter, faſt & continually without any intermiſſion of time, or without any coyle at all following one another,

another, vnwearied, vncessantly, and without intermission of time a sinner torturing. O my soule dispaire not, to heare of this place, and of these terrors, but trust in God, and hee will deliuer thee. O death where art thou helpe mee? speake comfortable to me, or else I faint and perish.

The

The Soule comforted by deaths speach, giuing her a heauenly cordiall.

WHat poore soule how farethit with thee? whats the reason of this suddaine, and strange alteration? come, come looke vp, loe what I haue brought thee, comfortable newes, and heauenly Phisicke: heere take it of me with thy owne hands at Morning and Euening: and when thou wilt at all times selfe take thereof; thou shalt find great good, and comfort in it. I pray thee poore soule

tell mee poore Soule the reason why thou art thus distracted; Why art thou so in loue with earth? That thou wouldst leaue and forsake heauen to dwell heere still? Answere me I pray: now thy silence is consent. O what exceeding difference is there betweene these two places, of there happinesse and estates of them that liue heere, and they that dwell there, heere is momentary honor, but there is eternall glory: heere is cruelty, there is aboundant mercy alwaies, heere is hating, and despiting one of another, there is perfect charitie,

and

and mutuall loue betwixt each other: heere is diſcord, debate, and ſtrife, there is vnity, amity, and peace: heere is ſuites of law, there al ſtrifes are ended, heere are friends, but there is a heauenly louing Father, heere thou art a ſinner, but there Ieſus Chriſt thy Aduocate, pleads for thee: and like a Prieſt prayeth to God his Father, to ſpare thee for his ſake: heere rich, but there richer, heere neglected, there reſpected, heere thou art reiected, becauſe thou art poore, lame, or deformed: but there thou ſhalt be acceptedas wel as the propereſt

of all, heere thou art honored, and thy honor is but for a short time, there eternally glorified, heere poore, but there as rich as the richest, and greatest Monarke of the world, heere thou weepest, but there thou shalt sing and reioyce, heere thou standest without the doore, and shut forth by men, but there thou shalt be received in by Angels, and Iesus Christ thy Bridegroome himselfe will entertaine thee and bid thee welcome, and sit downe, at the table to feast with him, and all that blessed company of heauen: heere thou sitt-

reſt with *Iob* on a dung-hill, but there with God in a throne of Maieſtie; heere thy friends leaue and forſake thee, there God will know thee, and thou ſhalt neuer depart his face nor Courts, but there liue and attend him for euer heere alone thou ſitteſt, there thou ſhalt haue the company and fellowſhip of all the bleſſed Patriarkes, Prophets, Martyres, Saints and Apoſtles, to them thou ſhalt be aſſociated, heere thou art not heard; but art wating and expecting thy anſwere, there thou ſhalt be wated on, and not by a churliſh Porter

be answered, but by Iesus Christ the Lord of the whole Court and house, by himselfe thy desire accomplished: heere thou wanteſt, there is no lacke of any thing, what thou desireſt there, thou shalt haue it: heere thou laboureſt, there thou shalt reſt for euer, thou shalt not neede to labour there; for there is prouided before hand, and layd vp in store aboundance, for all that thether shall come, that store shall neuer be decreased, heere thou hungreſt, there Christ is thy bread of life, that thou shalt neuer hunger, heere thou thirſteſt, the

the fountaine of liuing waters is there with thee, heere thou coueteſt ſtill to haue more, there thy deſire ſhall be ſatisfied, thou canſt not wiſh for more then there is, both of variety, and plenty: heere is ſorrow, there is ioy, heere ſinners, there Saints: heere death, there eternall life, heere is wiſhing, there is obtaining of what the Heart can imagine, thinke, deuiſe, or wiſh for: heere is daily expectation, there all thy hopes, and deſires are fulfilled, heere thy Ioy, Honour, and happineſſe is vnconſtant, euer altering, flying

and decaying, there is euer the same in one stay: Heere thou serest, there all feare is banisht, heere the Diuell tempts thee to euill, there no euill shall approach thee: but perfectly good, happy inwardly in Soule, and outwardly in body thou shalt be: Heere is darkenesse, there is light, heere is Night, there is the euerlasting Day of glory, and IESVS CHRIST shining, and appearing vnto thee in his glory, as the Sunne shining in the Firmament.

What

What poore Soule fainting againe, fainteſt thou at this newes? Doth not this pleaſe thee? I know not what then will content thee? doſt thou yet further aſpire, art thou not ouercome with ioy.

The Soules reply to death.

HOw can I be but be ouercome, to heare of such a happy place, and to be sorry, and with a godly enuy, hate those blessed ones happines, that I am not now there with them: O I am rauisht with the loue of this place, I doe desire to be dissolued, and to be with my Sauiour, to be with my blessed companions, O that I were but a doore keeper there, that I might peepe in at the key hoole, and listen, and hearken with my eare layd there vnto, O that I might haue a glimse of that

that glorious place, and glory: Oh that I might haue ſome ſound into my eares, of thoſe bleſſed Queriſters Muſicke, Heauenly Songs, Hymnes, which they continually ſing vnto the Lambe that ſitteth on the throne, till this my ſuite, and louing deſire I doe obtaine, I ſhall not be at reſt.

The

The Soules last will and Testament heere on earth, flying upon the wings of contemplation to Heauen.

Psalm.84. verses 1.2.4. 10.11.

OHow amiable are thy dwellings: thou Lord of hoastes, my soule, hath a desire, and longing to enter into the Courts of the Lord.

Blessed are they that dwell in thy house: they will bee alway praising thee. For one day in thy Courts:

is

better then a thousand. I had rather be a doore-keeper in the house of my God, then to dwell in the tents of vngodlinesse. Come O my soule, let me call thee to account, make all things euen, giue euery one his due heere, for I hasten, and much desire, long, and wish to be attending on my Sauiours Court, *In dei nomine, Amen:* Thus I poore soule, make my last Will and Testament, sweet Iesus, I hartily sorry for the time that I haue misspent heere, that I haue so often offended thee, that I haue neglected thy seruice, that I haue beene away so long from

from thee; O wash me cleane againe in thy most pretious blood, and I shall so remaine; receiue me into thy seruice & courts againe, and I will neuer leue thee, nor neglect thy seruice, nor absent my self at any time from the place where I must serue thee: giue me thy liuery, and recognisance, that I may know thou hast entertained me. O how ioyfully do I imbrace thee and thy seruice, how dutifully and faithfully will I doe thy will, and now most readily tender my seruice, and most effectually will doe thy pleasure at all times: and that nothing shall

ſhall hinder me in thy ſeruice, witneſſe Earth, Heauen, and all thy heauenly ones, my fellow ſeruants, I heere renounce the World, and all things therein and the vanities thereof; I heere renounce the fleſh and all the luſts therein, I heere renounce my ſelfe, and all the motions within my ſoule and prouocations without my body, that may allure, intice, prouoke, or withdraw me from my bleſſed *Lord and Maſters ſeruice.*

I do giue and bequeath to the worldlings, and louers of the world, & earth and earthly things, al that

I haue, I will not now change ſtates with them, I giue to him honor and promotion that climes for it, my gold & ſiluer to the that plods, runs, racks, lyes, cozens, deceiues, oppreſſeth for it, but I do not giue them ſatiatly, to thinke they haue enough, nor content with that they haue.

Item, I giue vnto the World his due, legacy, and debt I owe: I haue beene to much deluded, inticed by him, and drunk of his cup of fornication: O ye my friends, that now liue, and ſhall come after, defie renounce, loathe, company not with him, he flat-

flattereth and deceiueth you, and will bring you to destruction, if ye doe not take heede of him, when he sheweth the faireſt, smilingſt face, then he will deceiue thee, take heede of him; what doth he present vnto thee, that good is? luxury, loſt, drunkenneſſe, gluttony, pride, enuy, malice, wrong, hatred, ſtrife, reuenge, couetouſneſſe; to theſe ſhe doth intice thee, and with theſe ſhee hath too much feaſted and glutted me, I loth him and them now; O that ye all would loth him and them likewiſe, as I now doe.

Item, I giue the lega-

cy

cy of good comfort, to my ſucceſſors in the world. I aduiſe them all to beware of drunkerds, whormõgers, ſwaggerers, lyers, extortioners, oppreſſors, keepe not company with ſuch, leſt he become ſuch as they are, and leſt the Diuell by aſſociating with them, make them as bad as they are, and as they are partakers with them in their ſinnes, heere be tormented with their fellow ſinners in hell for euer hereafter.

Fare yee well, Death ſtayes for me, he is ſent for to fetch me away from you all, I muſt needes begone, and par-

pardon ſweete Ieſus my long ſtaying, I will make the more ſpeede, in my Iourney, to make thee amends in the end. Farewell, and good night World, and friends.

Sweet Ieſus now I am comming, and haſten vnto thee on the ſwift wings of contemplation, I am come Lord Ieſus; open, open, vnto me the gates of thy euerlaſting habitation, and receiue me in, that I may dwell with thee for euer. Behold thy true, louing and truſty new Seruant, is come now! to attend on thy glorious Magiſtie, and to doe

doe thee ſeruice; O pardon my long ſtaying, for I ſtay but to take my leaue of the World, and my friends, becauſe I knew I ſhould ſee them no more.

The Soules triumph and ceeding ioy, in his moſt bleſſed change.

O Yee fooliſh and ignorant mortall men on earth, if I were to run through fire, water, ſword, plague, and all the torments that could be deuiced, I would willingly vndergoe them all, and ioyfully imbrace them, then hence to be ab-

abſent, any longer, or to be ſhut out of this moſt glorious & bleſſed place: I pitty to ſee ye my friends on earth, whom I loued not to participate of my welfare, that yee are not where I am now at this preſent, that ye doe not poſſeſſe my happineſſe: O that I could but giue ye but a little notice, or taſte of that vnexpreſſable ſweetneſſe that I taſte of: O that I could declaire to you a little of that glorious place, and perſons, where I now dwell, and with whom I am aſſociated, ſweeter is the taſte of my goodneſſe and happineſſe, then the

the hony or hony combe, and dearer then thouſands of gold and ſiluer. You thinke your ſelues happy whilſt you liue on earth, that you are better then others, that you are not as poore, weake, baſe, deformed as others, how much more doth ours in Heauen exceede yours: you are glad when you ſee others want, you abound; others neglected, you are reſpect, others ſtarued, you are full-fedde: but this your happineſſe, like a ſhadow is flying, ours ſubſtantiall, euer continuing; others ſorrow, you reioyce; o-

thers

thers ſickly you are ſtrong and luſty; others deformed, you are beautifull; others fooliſh, ignorant, dote, lame, deafe, blind, gouty, craſie, is this your bleſſednesſe? I, heere is all your bleſſednesſe, compare then your ſelues with others: O how farre doth ours heere exceede, and excell yours there, euen farre more, as the Sunne ſhining in his height exceedeth the light of a candle, with you. I would not be with you againe one houre, for thouſands of Worlds, if I would, I cannot by any poſſible meanes be ſpa-

ſpared, nor be at leyſure. I behold ſo much goodneſſe, I am ſorry I came hither no ſooner, but now being heere, I will not omit nor neglect any of the leaſt of theſe happy viſions, nor the harmony and muſique, looke to heare that theſe heauenly muſitians make: your muſique on earth exceedeth earth other, ſo doth ours: your perſons in ranke, and degree, goe in order, ſo doe ours much more: your king hath ſtate, ours glory; your king is attended with beautifull goodly perſons and amiable, well-fauoured faces looking on him, but our king

hath

hath glorious Angels, with ſweete faces: Virgines his followers, playing on Harpes and Timbrels: ſingers, with more ſweeter voices, attendants in troupes; millions of thouſands following him ſinging Hymnes, Pſalmes, and diuerſity thereof continually, and yet neuer fainting; walking the whole circuite of Heauen, aud neuer weary, working and neuer weary, walking and neuer ſleepy, looking vpon glory, and their eyes neuer daſſeled with the ſight thereof, beholding and neuer ſatisfied, but

ſtill looking on him that glorious Maieſty, that filleth Heauen and earth. O haſten ye, my friends to come vnto me, that wee may magniſie and praiſe the Lord our God together.

Farewell, Chriſt Ieſus direct you in all your waies, and bring yee all hither in his mercy. Amen.

A Sinner arraigning, conuicting and adiudging himselfe.

Psal. 51. 4. *Against thee only haue I sinned, and done this euill in thy sight.*

Before thee I committed haue,
O Lord my grieuous sinne,
Mercy of thee, I now doe craue;
Repent I doe begin.
Shut not my Soule in Hell,

Nor leaue it in the graue,
Where goodnes none doth dwell,
From thence my soule Lord saue.
What profit is't to haue my blood?
What glory me to slay?
Place me among thy Saints so good,
With them to praise thee aye.

O thou glorious lamp of the world, hide me in obscurity, and shine not on so an vnworthy a creature as sinfull man; O ayre stir me; O ye beasts of the field, destroy me, why

why doe ye let ſo vnworthy a wight continue ſtill breathing: O earth ſwallow me, why art thou ſo good vnto me? why doſt thou winke at me, and art ſtill contented to beare ſo vnworthy importable a burden, as ſinfull man, and doſt not open thy wombe and ſend him with his ſinnes quicke downe to Hell; O ye celeſtiall quirreſters, the birds of heauen, that chirpe and ſing ſo ſweetely about my eares, what makes ye ſo to doe, is there ought in mee that can delight you? O good God my powerfull creator, why doſt thou not daſh in pee-

ces such a base vessell as I am, defiled with sinne, there-with stinking in thy nosethrils, thy Saints in Heauen, and thy seruants heere on earth; confound, and now destroy me, for I am not fit for any vse towards thee; strike, strike O Lord of hosts, I am weary of my life, and loth my selfe, though it seemes none of these are yet lodged in thy breast against me. Lord, I haue wearied my selfe in sinne, which makes me weary of my life; my iniquities haue taken such hold vpon me that I dare not looke vp, the sight of them sore affrights me,

the

the remembrance of them, meruailouſly torments me, I haue no whole part, within, without, or about me, that is not diſquieted, or out of frame, being afflicted with this incurable diſeaſe of ſinne. I tremble, quiuer and quake, to thinke of thee my terrible and righteous Iudge, to whom in Heauen I muſt make an anſwer, and yeeld vp the account of my whole life. O how can I in that day, Lord God, chuſe but be much indebted vnto thy diuine Maieſtie? ſeeing heere daily, and euery moment

I runne on thy ſcore, careleſly, wilfully, and negligently ſinning, hauing no remorſe at all thereat, but ſtill runne on therein, continue and delight vntill I cannot longer be ſuffered by thee, or I am by death at my iournies ende, made breathleſſe, elſe longer would I make my race of ſin, I ſo greatly and greedily deſire it; Lord Ieſus how ſhall I be able to pay thee this my great debt? I cannot tell, nor know not how, I ſhall be then dumb, not able to anſwer thee any thing at all: Oh that I might at that day and time flye away from thy

thy wrathfull preſence, which is moſt impoſſible, for then ſhall I be aſhamed of my ſelfe, and made an eternall ſhame to others. Lord can I begge any longer forbearance of thee? no, no, neither doe I, or can I for ſhame deſire thee now for to ſpare to puniſh or to incline any way to pitty or mercy. I will now confeſſe vnto thee, I will now adiudge my ſelfe, I will now ſay thy Iudgement of condemnation is iuſt againſt me; for I am guilty, guilty Lord Ieſus of the breach of all thy Lawes, Precepts, and holy commandements,

euery day, euery houre, and euery moment; why dost thou not therefore put mee to confusion whilst I am speaking? wilt thou adde more sorrow to me? haue I not yet filled vp the measure of my condemnation? what dost deferre, and liftest vp thy hand higher, to strike home, & the more surer? the least of thy stroakes, O Lord God, are heauy enough, & to intollerable for me, for what am I, but dust? then what lighter, blowne away with euery little blast of winde from of the face of the earth? what am I but dried stubble, and what sooner consumed.

ſumed. O Lord of hoſts' abaſe not thy ſtrength and Maieſty, to ſtriue with weake man: abaſe not thy purity, to ſtriue with rottenneſſe, and corruption: abaſe not thy holineſſe,& great goodneſſe,to ſtriue with extreame wickednes: abace not thy glory, to ſtriue with a ſmal worme, and no man, but put him to ſilence in the graue. that he may not prouoke thee to wrath and diſpleaſure any more: for when thou and the Arke of thy ſtrength ſhall ariſe, thy enemies ſhall be ſcattered, and flye before thee: vouchſafe in the end merciſull God, to turne thy wrath-

wrathful displeasure from thy inheritance: so will we sing and praise thy power, world without ende. Amen.

The Sinners Progresse in condemning and adiudging himselfe.

WHat canst thou condemne thy brother for his wickednes, and sins? and dost those things thy self? canst thou for shame eate, and not labor, looke for wages, and loyter? desire to be beloued, and yet hate thy brother? desire to be well-spoken of, and yet speakest well of none at all, correct others, and

and not reforme thy selfe, and thy owne wayes? Oh adamant heart, O deafe, and dead soule, and face of brasse, though thou out face man? yet canst, nor shalt thou not God who dwelleth in heauen, and seeth thee alwaies, and in these thy dealings hath thee in derision? dost thou looke for good at Gods hands? and dost not the least to thy neighbour, or brother? Dost thou pray to God, to pardon and remit thy manifold sinnes committed by thee against his diuine Maiestie, and art thou inexorable, to forgiue one trespasse committed

mitted against thee by thy neighbour? wouldst thou haue mercy, and thy selfe most cruell to others? wouldst thou be at liberty and imprison others? wouldst be loosed, and fast fetter with Irons in prison thy poore brother? wouldst thou be respected of all, and derideſt and ſcorneſt all? wouldst thou haue plenty, and ſuffreſt others to lye in want, neede, and ſcarcitie? Wouldst thou at the end of thy life haue heauen, and will not ſet on foote into the way? wouldst thou haue all things good to thee, and thy ſelfe haſt not one iot

of

of goodnes in thee, but art the worſt of all.

O fooliſh ſoule who hath thus bewitched thee, thou muſt caſt off the heauy yoake and burden of the fleſh: thou muſt deny thy ſelfe, if thou wilt come where CHRIST is, thou muſt take vppe Chriſt Croſſe and follow Him, which is the deniall of the ioyes of this preſent World, and the vanities thereof, and thou muſt ſubdue the carnall deſires of the ſinneſull fleſh, not to fulfill the leaſt motions thereof.

And

And thus art thou truly fitted: a seruant for Gods seruice and household, which grace blessed Lord Iesus giue vnto all thy deare seruants and children, Amen.

A tormented, and damned soule most dolefull complaint, and lamentable estate.

The wicked shall be turned into Hell, and all nations that forget God. Psalm. 9. *vers.* 17. Luke 16. *cha.* 23. 24. *ver. And being in hell in torments he lift vp his eyes, and sawe* Abraham *a farre off,*

off, and Lazarus *in his boſome: now he is comforted, and thou art tormented.*

MY doome cannot
recalled be
Repentance
is to late,
Confirm'd it is
by Gods decree.
Now this
my wofull fate.
Redeeme
O mortall wights,
And ſpend
your times in feare,
The Diuell
waites with ſlights.
To baniſh
all ſuch care.
Out of your hearts

and

and mindes,
Such things
not to remaine,
So at the last
hee finds.
This meanes
to worke you baine.

OWhat doe I see? where am I? or what doe I feele? art thou insensible O my Soule? and knowest not the place wherein thou art now? looke vp behold see, how many legions of Diuels, and infernall Spirits, doe incompasse thee: knowe now that hell hath deuoured thee, and see how thy tormenters, are

all

all busie prouiding intollerable paines, and tortures for thee, and now they are comming a pace with greedinesse to powre wrath and vengance on mee: O, o, o, Spare a little, O pitty, pitty, pitty, let some part be free, giue some part ease and rest a while: yeeld a little comfort; what will you not heare, nor graunt vnto me?

O cease then your shrill and dolefull cries and outragious clammors, yelling, howling, screeching, cursing, and blaspheming, which euery moment of time my eares vncessantly doe heare

heare, if not this make me deafe hence forward, to heare no more those mournefull, and rufull cries, complaints, groans, sighes, sobs, and pittifull moanes, will yee giue my hands a little liberty? vnloose them I pray you, that I may rub there where you haue gaulled the skin off, scorched, and fried with fire, this will ye graunted? Oh come not so many of you in heapes, and so greedily, for to torment me onely, for one is inough, what so many against one? when will ye be weary? and leaue of thus to torment? is there no redresse? will none pitty?

pitty? nor any of the leaſt iot of mercy be afforded by any of you? So many in number, and neuer a one good amongſt yee all? O hapleſſe forlorne diſtreſſe, not afforded any of the leaſt manner of curteſie? O diſcomfort, and ſorrow not to be expreſſed, altogether ignorant, when an end ſhall be put vnto this moſt lamentable caſe. Shall I demaund of you my tormenters, and will yee truly reſolue mee? when ſhall the time of theſe my miſeries, torments, paines, tortures, and ſlauery bee expired? doe yee anſwere, neuer?

O

O neuer, woe, woe, woe, shall I neuer be free, that haue serued, liued, and continued among yee all, these millions of yeeres, shall I alwayes pay? and be still indebted? And no satisfication acknowledged? shall I pay thousands, and yet not one penny lessoned or can shewe ought for the discharge, or receit thereof?

The Sinners doome and Iudgement denounced on his Body and Soule.

NOw let me ſummon yee together, yee Maleſactors, and high Traytors, to my King and Soule, that thus treacherouſly haue defaced, and deſtroyed his glorious Image, and ſubtilly traduced mee to breake his holy lawes: come now, and for the ſame heere your finall doome and ſentence; It is thus decreed,

decreed, in the great and high Court of heauen, by that most righteous Iudge of the whole world, and witnesses of this irreuocable sentence, the Archangels, Angels, Prophets, Martyres, Apostles, and Saints. In there hearing, you haue beene guilty, and conuicted of Rebellion in a most high nature against your heauenly King and Maker: and for that the sentence, and execution of condemnation, you haue deserued, and one body and soule must be inflicted: first you must returne to the earth from whence you came, and there remaine

remaine till the laſt day, the glorious day of Reſurrection, the definitiue ſentence on Body and Soule, is this, for euer to fry and burne in hell fire, there thence neuer to haue any redemption. Satan, thou executioner of Gods wrath on the wicked, take him away with thee from Gods face, depart thence thou worker of iniquitie: to heare, to receiue thy wages there for thy labour in ſinne: put him into that pit, where is nothing but darkeneſſe and ſtench: mannacle and bind him faſt, hand and foote, make him not able to ſtirre, to helpe or ſuc-

cor himselfe in the least manner, lay punishments enough on him, torment him with feares, affright him with vgly shapes and hideous fiends, giue him no rest at all with you there, now he is deliuered ouer vnto you, as he rested not from sinne whilst he liued: fill his eares, with dolefull screeches, cryes, howlings, and damned cursings; laugh at his misery; heate that furnace hotter and hotter, put to more fire and brimstone; let not the fire be quenched, let him day and night be tormented, and continually with tormenters attended on, let his mouth

and

and tongue with heate and flame be ſcortched; let him cry for pitty, but let none heare, or regard his mone, but ſtill torment him, let not a drop of water at his requeſt be fetched or granted, let his name be wiped out of the booke of the euerliuing: Record him for euer to dwell, abide, and remaine with you, and this is his doome, and for all ſuch hainous offenders ſucceſſively.

The soules Inquisition, why shee is so continually tormented, requesting to be comforted, pitied, and released, but nowhit at all is comforted.

ALas, alas, woe, woe, what will yee deale with me according ro my sinnes, and deserts? that if I longer had liued, I had still sinned, and therefore heere I must and shall for euer dwell and remaine; my vncomfortable soule is a fainting, and dying, to see your cruelty to her;

O

O keepe hir a liue no longer, nor let hir not thus linger, and languiſhing lye, ſhee is fainting will ye not let her dye? but ſtill renew hir ſorrowes, that ſhee may continue in them, it is enough of torment, and a long time ſhee hath indured ye all, O let them now be all ended. But now I perceiue why thus vnceſſantly, and perpetually doe yee torment mee, you will ſurely pay that I haue deſerued, in my owne meaſure: are you now ſo cruell vnto me, becauſe I was ſo vnmercifull to others? doe yee reuenge, becauſe

I haue not pittied any one? will you neuer releaſe, becauſe I haue not releaſed, will you impriſon me, becauſe I haue impriſoned? fetter mee here in hell, becauſe I haue bound my brethren faſt in priſon in earth? will ye not pitty, becauſe I haue not pittied? will ye ſcorne, ſcoffe, mock, deride, laugh and ieſt at this my miſery, becauſe I dealt ſo on earth with my Sauiours members? O then will ye all be ſo mercifull cruell, as to pluck out my eies, that I may not ſee ye when ye come to torment me? nay let not mine eies behold that

glory,

glory, the ſight whereof, tortures, and grieues me more, then all you, or your former cruelties: O that glorious God to ſee, his bleſſed place and company of holly Patriarkes, Prophets, Martirs, Apoſtles, and Saints, that both from his glory and them, I am euerlaſtingly exiled and baniſht. O griefe, not to be vttered or expreſſed: *Father Abraham, haue mercy on me*: what, wilt not thou heare, pitty, nor reſpect me? but ſaieſt, *ſonne remember* that thou in thy life time reciuedſt varietie of pleaſures, and now ſeuerall paines: O ſorrow, ſtill adding

and increasing of sorrow. O take pitty, for Iesus Christs sake, and set me free, and at liberty from this place of torment, I am in such great heate, I cannot expresse it, much lesse indure it, what will you haue? or what will content you for to shew such a fauour vnto me? aske what you will and I will giue it, Precious stones, millions of gold or siluer, what I haue, nay all that I haue, if that I had ten thousand fold more, you shall haue it all, and from hence doe but release me: what, can nothing at all preuaile with you? O

make

make me free among you, since my doome is heere for euer to dwell among you, imploy me in some of your seruices, that so I may get a little ease, liberty, and release of my smart, I will promise to performe your seruice, and commaund. Will yee bee so charitable, as to vouchsafe vnto me this?

The torment ſoules ſuit vnto hir damned fellowes, to tell hir friends of hir wofull and lamentable caſe.

IF I could, I would ſend to ſome of my friends on earth, to warne them, that they come not into this place of great torment; but whom can, or ſhall I intreate heere to do ſo much for me? none: O ſorrow, none at all heere will ſtirre a foote for me: O ye ſwift flying ſpirits, who doe ſpeedily fly and run at your great Maſter Belzebubs command, to compaſſe and tra-

trauell through the whole world: ſhall a poore fellow damned ſoule, obtain ſo much fauour at your hands, as to ſend a greeting by you, to my friends on earth, whether ye goe euery day and houre, no, will ye not doe ſo much for one of your poore fellowes, that cannot ſtirre or moue himſelfe; I ſee now ye looke, ſeeke, indeuour, and gape for to catch and bring more downe into this woefull Pit, woe, woe, woe to the Inhabitants of the earth.

The

The tormented Soules loud cry and call, to the Inhabitants of the earth, and admoniſhing of them.

O Harken, and regard, what now I ſhall ſpeake vnto you, my old familiars, and louing acquaintances; long wee haue beene partakers, and delighters in all manner of ſinnes together, O take heede, take heede you come not into this place of torment, wherein I am for euer in durance, leſt likewiſe, for your deteſtable ſinnes and abhominable wickedneſſe we be

be both for company tormented together, & caſt of altogether all your former euills, and betimes preuent Gods Iudgements, and condemnation. I thought my ſelfe moſt happy, when I liued in that ſtate, wherin ye now are but the diuell ſubtilly deceiued me. Becauſe I dominired on earth ouer the poore, therefore Diuels heere now dominire ouer me, becauſe I laughed at, and pittyed not the cry want, and miſery of the poore: therefore am I not pittyed; my gold and ſiluer which alwayes helpe mee at my neede, and I much reioyced to

ſee

ſee the numerable heapes thereof: doe now ſtand me in ſmall ſteed, or can doe me leaſt good in this my paine; but adde vexation, and increaſe my torment, by ſcraping of it together, with ſo many falſe damned oathes, and blaſphemies: my plenty, is turnd to ſcarcity, my aboundance of wine is limmitted, to the want and deniall of a drop of cold water, my ſweete perfumes are moſt intollerable ſtinckes, my varities of diſhes, variety of diuels, my feaſting is now turned to faſting, my mirth is mourning, my dauncing, is turnd to damna-

damnation, my singing, is turnd to continuall sorrowing, sobbing, and sighing, my ditties, woe lamentation, and complaying without any redresse by any, my easie chaires, and Feather Beds, are turnd to a a chaire, wherein I sit in that lake of hell, in flame scorched, in brimstone boyling, in vnquenchable fire burning: I am hot, yet cold, and chill, light, yet darke, I haue company, yet such as I would not, I were better to be alone, and would if so I might, be permitted, or so much fauour graunted or afforded vnto me, I

am

am now ashamed of what I haue heereto fore done, and loath all my former vanities, and am loathed for them, I am in the comfortlesse pit of hell, for my wantonnesse; they cannot now comfort me, but torment and torture me with the remembrance thereof; to shewe how vaine I haue beene, and now therefore my glory is turned to shame, my ioy to horror, my beauty to deformitie, my pleasure to paine, my dayes, that I haue turned into Nights, and Nights into dayes: I am now for it in a place, where no light at all is, or euer shall be. O

be

be warned by mee, and forſaken your ſinnes betimes, leaſt they caſt and vtterly exclude you, from the glorious preſence of the Almighty God your Creator, as me by moſt wofull experience they haue done; forſake, and leaue of your carrowſing, drinking, quaffing, and delighting the fleſh, leaſt when you haue done, your momentary delights, they bring eternall deſolation to your ſoules and bodies. Farewell my old conſorts, neuer to heare my voice, or ſuffered to ſpeake to you any more after this. O yee mortall wights, that ſinne mortally,

mortally, and vnceſſantly, as though yee ſhould neuer dye, or come to Iudgement. O that I had on minites time of releaſe, or time of repentance afforded mee, my eyes ſhould be fountaines from thence night and day, ſending out teares to quench the fire of Gods wrath, my tongue ſhould continually pray, if with that GOD would be pleaſed, or from mee accept: but woe is mee, woe is mee; nothing is leſt for to comfort mee, or wherewith I may appeaſe Gods wrath, or mooue him to mercy, but to you meanes is ofſred

fred, and from you by God will be accepted, O lay hold on that moſt precious time, which being fled from you, cannot with any price, intreaties, or teares, be recalled or redeemed: Spend your times heere therefore in feare, then hence ſhall you bee ſaued.

For now doe I find that Word to be true which out of the mouth of Gods Miniſters, were daily read and preached vnto me, *Pſalm.9.*

The wicked to be turned into Hell, and all the people that doth forget

forget GOD. *Pſalme* 12. the lying and deceitfull lippes, to bee rooted out, on the lying tongue hot burning cooles', and who ſo worketh vngodlineſſe and wronge, ſhall not abide in his moſt glorious preſence, or inhabite his holy Courts.

A good prepared, and well fitted Chriſtian for the Lords Table.

Marke 7. cha. verſ. 27. *It is not meete to take the childrens bread, and to caſt it to the Dogges.*

LOrd Ieſus, this thy vncomfortable anſwere and ſentence is iuſt, and none other comfort, haue, or doe I deſerue to receiue from thee my ioy, and euerlaſting comforter; but that I ſhould from hence foorth, for euer become an exile from thy Court, and baniſht

niſht thy glorious preſence, for what damned ſinne is there wherein I haue not delighted, and ſcarlet like died my Soule and body therein, and Leopard like therein beſpotted both, I ſee nowe plainely there Deformity, my ſelfe and they make mee aſhamed, and afraide of my ſelfe, and affrighted to thinke of thee, from whom nothing be hid, and from whom none can, or ſhall be able to fly, but make there appearance before thee in Heauen.

My deare Lord Ieſus Chriſt, thou knoweſt and

and ſeeſt as well as my ſelfe, my diſtreſſed caſe, that I haue no whole part within, nor without me, but am full of the vlcerous ſoares of ſinne from the Crowne of the head, euen to the ſoale of the foote: I confeſſe Lord Ieſus with *Mary Magdalen*, that moſt notorious, ſhameleſſe, abhominable and often ſinner, with her haue I as often times publickely, and ſhamefully ſinned againſt thee, day by day, and euery moment therein, in thought, word and deede: willingly, wittingwilfully and careleſly, alby me done a vile wretch, and

in

in thy moſt glorious preſence behaued my ſelfe wickedly, wantonly, and frowardly many tims with *Peter* haue I denied, and forſworne thee: with *Iudas* haue I ſould thee, in moſt vnlawfull buying and ſelling: and with *Demas* often haue I forſaken thee and thy Seruice; willingly cleauing to the lying vanities of this tranſitory vaine life & world: theſe multitudes of euills Lord Ieſus, driues mee from my ſelfe to thee my moſt mercifull Sauiour, for ſuccour, helpe, and helpe and comfort thus diſtreſſed; or elſe I periſh euerlaſtingly: with May

I now, O Iesu, shed teares abundantly, for the euill that I haue done; pardon, and wash thou away my sinnes: as thou didst to to his good Iesu, louingly, and mercifully, though great was his debt, in me it is greater: as to her, so vnto mee extend thy loue and mercy which both are greater: *Peter* wept bitterly, and thou lookest back on him, and receiuedst him into thy fauour againe; my Soule is sore troubled, that thee so highly I haue offended; O cast thou thy louing countenance on me, and then I shall be whole, and safe from my greatest

offences. Accept deare Christ for all these my misdeeds, a Sacrifice to appease thy iust indignation and to repeale that most woefull sentence, which is proceeded out of thy mouth against me: Loe heere my God, my contrite heart and troubled spirit, how euery member shall doe there pennance to please thee: my head shall be a Sesterne for the waters of repentance, my eyes shall be conduits to conuey the same thence out; my tongue shall pray, and continually praise thee: my heart shall now sob, sigh, and fetch deepe

groanes,

groanes, from the bottome thereof: my hands ſhall giue Almes, and be waſht in innocency, that ſo I may come to thy Altar: my knees ſhall bend, and proſtrate my whole Body low to the ground: my eares ſhall alwaies be liſtening, to heare what thou my Lord God wilt ſpeake vnto me: my feete ſhall walke in the waies of the righteous, and conuay me to thy houſe, where thy honour dwelleth, there to offer this moſt pleaſing Sacrifice vnto thee, wilt thou good God accept hereof? elſe dare I not approach thy Courts, for

who is worthy therein to come, or may presume there to offer, without thou Lord Iesus make both the Sacrifice and Sacrificer worthy. I now offer vnto thee, O Lord, that vnspotted Lambe of thine which was immolated on the Altar of the Crosse for my sinnes and all mankind. I call, I cry, Oh heere him now for me: my God, my God, doe not forsake nor refuse me at this present, but shew vnto me most wretched Sinner thy saluation that my distressed soule may depart hence in peace, with the assurance of thy acceptance,

tance, and fauourable louing countenance.

The heauenly hungring and thirsting Soule.

O Iesu, Iesu, vouchsafe to shew me thy waies, and to teach mee thy statutes, and now with thee, the euerlasting bread of Heauen, let my hungry soule be satisfied: by thee the liuing waters, let my thirsting soule be refreshed: in thy most precious blood, let my soule be throughly washed from all hir sinnes; into thy seruice, let mee

now be admitted into thy fauour: let me be receiued, what thy will and pleasure is, Lord let me therein be fully instructed, into thy waies: let me now be guided, in my vnderstanding: let me now be inlightened: let faith, and grace, be daily more and more increased in me, of all my former sinnes, Lord Iesu: let me now in thy free mercy, be accquitted, from future sinnes: let me for euer hereafter, be with thy most powerfull grace be preuented: let my conscience, with thy holly spirit and thy peace be possessed: in my heart

heart, let there not be hatred, malice, enuy, or diſcord, but if it be poſſible, let me: nay Lord, I greatly deſire to haue peace with all men: by the Diuell and the Fleſh; let me no more be blinded, vanquiſhed, nor ouer-come, by the World; let me no more be deluded, vnder the ſhadow of thy wings; let my Soule and Body from there enemies be ſafely there ſheltred; and for my Sauiours ſake, after this frayle life ended, let my Soule with immortallity in thy moſt glorious Kingdome be crowned thou Sonne of

good, I beseech thee to heare mee, Lambe of God that takest away the sinnes of the whole World, now grant me this, and thy peace, O thou that sittest at the right hand of God the Father in glory, have mercy vpon me, and grant me now my suit for thy owne words sake: saying,

Our Father, &c.

The Communicants ioy, and thankfulneſſe to God expreſſed, deſiring in his grace fauour, and the bleſſed ones fellowſhip for euer to be continued.

Luke 15. 10. *There is ioy in the preſence of the Angels of God, for one ſinner that conuerteth.*

THou haſt, O Lord, my God, this day aſſured vnto me, in that moſt bleſſed Sacrament, whereof I being a polluted ſtinking vild ſinner by

grace haue beene partaker, and thereunto called. Vnexpressible ioy! O what heart can imagine or tongue declare it? or what soule can wish for more then therein, on sinfull mans soule thou bestowest? it is true Lord, eye, eare, tongue nor heart, are not sensible thereof, thy selfe within vs for euer to dwell and thy Kingdome for vs with thee, for euer more to dwell, by it to all therein thou sealest, and assurest all this, and what eye hath seene that blessed place? what tongue can expresse that glory? what eare hath

euer

euer heard that ioy, ſweete ſongs and hymns continued both night and day, by thoſe celeſtiall bleſſed ones, to the Lambe that ſitteth on the Throne: what heart or eare can containe thee: the Lord of glory, limit thy abiding, or expreſſe thy glory? whoſe preſence and habitation Heauen and earth at once poſſeſſeth. Lord for thy mercies ſake let me of this ioy neuer be depriued: and out of this bleſſed and ſanctified habitation: let me neuer be excluded nor put out, of this moſt holy fellowſhip

lowſhip of thy Saints, ſeruants and deare Children, let me neuer be exiled, nor of this moſt bleſſed freedome, let me neuer be diſfranchiſed; but let mee by grace therein for euer be continued, and that ſo I may for euer remaine, thou in me, and I in thee; let thy grace and ſpirit be firmly ſetled in me alone, and my loue, feare, and faithfull ſeruice; to thee to be done and continued to my liues end: let me truly hate all the workes and workers of iniquitie, and let them from me, and I from them faithfull endeauour for-

euer

euermore to depart. Let me not remember the former inquities of my forefathers, nor the sinnes, of my owne youth and frailty: but giue me grace euer to escape and fly them, whensoeuer by the subtilty, and craft of the Diuell, I shall be attempted there vnto. Lord, louing and rich, mercifull Creator: let all my former sorrowe for my sinnes committed, be turned into ioy, that of them I am by thee now freely remitted, and that I shall be powerfully defended, and mercifully preuented by thee the Lord of my strength, my most sure refuge, and helper

helper in time of neede? grant Lord Iesu that by me my old sinnes may not be renewed, nor any more euer hereafter shall thinke, or desire againe to be committed. Iesu let my soules sole delight be, faithfully and carefully thy will and worke alwaies, and at all times to see performed, let nothing hinder mee therein; let me in all good wayes, workes, and words perseuer vntill my life be ended, let me put of the old man with the workes of darkenes, for euermore, neuer to put him on againe, indowe me with the roabes of holinesse,

lineſſe, and ſanctitie in life, in all things to be anſwerable, and to be that which I ſeeme, and would accounted to be, thy faithfull ſeruant, and a beleeuing Chriſtian. Let me not in words profeſſe, but in my deedes the ſame likewiſe O Lord expreſſe, for thy flocke, Lord let mee now be ſelected, with thy bleſſed Saints, let me now be aſſociated and with them fellowed, into thy ſeruice, let me be receiued, in thy ſeruice let me be imployed, in thy bleſſed number, let me be counted, and continued, in the Booke of the euerliuing, let my name

name be therin registred, vnto thee for euer let me be conuerted; by the preaching of thy holy Word, let my soule be comforted, and my sinnefull life be reformed, in thy wayes, by thy holy word let mee be informed, with thy holy Spirit let me through out in body and soule be sanctified, in my Heart let me bee mollified, for thy Kingdome, let me be be aright prepared, and there vnto elected, in all good waies giue me grace to perseuer till by death I shall be dissolued, let my soule be cleansed from all her sinnes in thy most precious blood, at my death,

Lord

Lord Iesu let my soule by thee the Lord thereof be received, and in thy glorious Kingdome by thy most precious death, and passion by thee the same to me purchased; let my soule thereof fully be possessed; and with immortality crowned. Iesu, O my deare Iesu, graunt vnto thy vnworthy seruant, all this that he hath prayed for, before out of thy holy Sanctuary he departeth; let mee heare thy voice, & feele thy powerfull working spirit, outwardly, and inwardly, effecting thy will in mee, and my will to thy blessed worke and seruice. Amen.

The

The ravished Soule, contemplating of Christs goodness.

2. *Chap.* Phillip. *vers.* 7.

He made himselfe of no reputation, and tooke on him the forme of a Seruant.

BLessed Iesus, what didst thou behold, or find in mee that should mooue thee, to be so gracious a Lord to such an vngracious Seruant, as I am daily towards thee? *Lazarus* was not so loathsome, and stincking in his graue, as I in my sinnes: yet neuertheless behold the

thy goodneſſe expreſſed to a ſinner moſt wretched. Wonder O yee heauens, and be ye amaſed thereat, all yee Sonnes of men: wilt thou Lord Ieſu for mans ſake be ſo vſed? art thou the Lord of glory, and made thus the ſcoffe and ſcorne of the World? doſt thou pitty and cure all that were afflicted with any diſeaſe? and will not one pitty thee now? doſt thou feaſt all, and thy ſelfe faſt? doſt thou giue plenty to all, and ſuffreſt want? are all indebted to thee, and yet thou payeſt for all, pray for all & not one intreats for thee, doe Angels

gels magnifie thee, and men so vilifie thee? art thou meeke to all, and all so cruell to thee? art thou the Lord of glory? thus made the seruant of Ignominie and shame? a righteous good Lord for a most sinnefull wicked seruant a sinner to be thus vsed? Doe Saints praise thee in heauen continually? and shall sinners now scoffe, mocke, deride and blaspheme thee vnceassantly? doe Virgins follow with Songs and himnes ioyfully after thee? and doe all both young and old, cry aloud to crucifie thee, and cruell Souldiers post and hast to *Gol-*

gotha

gatha, with ioy and greedineſſe to act the ſame on thee? doſt thou pitty to ſee others wounded, & bleed? & will none forbeare in all parts to wound thee? and in euery part to drawe blood from thee? wilt thou glorifie all and bee made a ſhame by, and to all? Doſt thou loue all dearly, and all hate thee mortally? ſhalt thou come to iudge both the quicke and the dead, and wilt thou be adiudged? Doſt thou bleſſe all, and wilt thou for all be moſt accurſed? Doſt thou giue life to all, and dye for all? art thou the Crowne and

Crowner

Crowner of the glory, and wilt in derision bee crowned with a Crowne of Thornes? Wilt thou yeeld vp thy Ghost, to whom all Ghosts must be yeelded vp? Iesu this thy cup of sorrow, hath filled full the Cup of my ioy, grant that I may see and inioy thee the Author of this my felicity, let me in thy glorious Kingdome there for euer feast with thee and all thy blessed company. The assurance whereof herein, this life is to ascribe Honour, praise, thanksgiuing to the Holy, and blessed Trinity, the which most willingly

willingly I doe, Lord Ieſu grant me entrance into thy Courts, there World without end, to doe the ſame Amen.

FINIS.